The World's Need
and Our Reply

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1921

s Delivered at a National Conference
the Methodist Episcopal Church

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A National Conference

OF THE

METHODIST EPISCOPAL CHURCH

To Consider Its World-wide Missionary, Educational, and Benevolent Work

DETROIT, MICHIGAN

November 15-17, 1921

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The Call to the Conference

Midway in the five-year Centenary period, the Methodist Episcopal Church stands at a crossroads on the Highway of God.

The world is suffering a natural reaction from an unaccustomed idealism.

Personal service and sacrifice and national and international co-operation have now largely passed away and a spirit of antagonism between classes, nations, races, and even religions has spread over the world.

Are the democratic ideals of society, born of the life and death of Jesus Christ, to prevail?

Can the Church meet fearlessly those unscrupulous leaders of the peoples of the world who pervert and misdirect the lives of men for selfish and partisan purposes?

Will the Holy Spirit of God through his Church stay the hand of any further widespread and highly organized cultivation of those emotions of hate, suspicion and chauvinism which provoke wars and destroy peace and progress?

Let the Methodist Episcopal Church, through its accredited and trusted officials and representative pastors and laymen, assemble in such an hour for prayer, praise, fellowship, and meditation.

On the Highway of God we are—we pause not for repairs or adjustments, but to decide the direction of our going!

Foreword

THE addresses here printed were delivered at a National Conference of the Methodist Episcopal Church held in the Central Methodist Episcopal Church House, Detroit, Michigan, November 15 to 17, 1921. The Conference was called for thanksgiving, prayer and counsel on the general theme of "The World's Need and Our Reply." The Bishops, District Superintendents, the Church Editors, the members and staffs of the Council of Boards of Benevolence of the Methodist Episcopal Church and Constituent Boards, and at least five pastors and five laymen from each Episcopal Area in the United States made up the membership of the body. The pastors and laymen for each Area were appointed by the Bishop of the Area.

The Conference was unique in several ways. It was a delegated body, and the pastors and laymen from the Areas were invited to represent these two great groups in the Church. The railroad fare of all delegates except the staffs and members of the Council of Boards of Benevolence and Constituent Boards was paid from a fund contributed for this purpose by a group of broad-visioned laymen who felt the need of such a gathering for the deepening of the spiritual life of the Church. The expenses of Council and Board staffs and members were paid by their respective bodies, the date of the Conference having been fixed at a time before or after Council and Board meetings so that members could attend without additional cost of travel. The hospitality of the Detroit Methodists who entertained the delegates nights and for breakfast, further lessened the expense.

The significance of the Detroit Conference to the life and future of Methodism cannot be estimated. The editors of our Church press have voiced for permanent record the thought and estimate of Methodism regarding the gathering:

"A Methodist Conference extraordinary, the full round Gospel of the Kingdom for the whole of the world's needs in an hour of alarming depression among men in general but of real opportunity for the Church of Jesus Christ. . . . The fact stressed was that the Church is facing difficult situations and doing work which imperatively needs to be done, Centenary or no Centenary."

"The appeal was in the facts. Incidentally the Conference vindicated the Centenary. Five years ago such testimonies to the achievements of the Methodist Episcopal Church would have been beyond the imagination. At Detroit they were a prosaic fact. The addresses showed a miracle of undreamed of

power. . . . There was no brag, no bluster; it was just a class meeting on the works of God. The Centenary was seen at every turn, in cities, in slums, industrial plague spots, mines, mountains, solitudes, in Asia, South America, Africa, Latin-Europe. It was great to be alive."

"The National Methodist Conference was one of the most important gatherings in present-day Methodism. It marked the third great gathering of Methodism in the interest of the Centenary. The first was at Niagara some years ago, when it was dreamed out; the second was at Columbus three years ago, when the plunge was taken; the third was at Detroit."

"The Conference gripped the mind and heart of everyone of the 1,250 men and women who listened, always interested, sometimes profoundly stirred, by the words of the speakers. The program builders wisely kept away from the 'organization stuff.' There was no secretary, no journal, no findings committee, no cut and dried pronouncements. The platform was given only to men who had something vital to say and who knew how to say it. . . . They went away with a new zeal to promote peace on earth between nations, races and social classes, and to exalt Christ as the matter of every relation of life."

"At Detroit a great company of Methodists journeyed together a long distance into the impenetrable future, far from the great impulses of men as they searched in the vastnesses for the light of God that they might bring it back to fill the gloomy path with a certainty, a clearness, a buoyancy that would send mankind forward with a bound across the threshold of a new and better day. The impulse of that great gathering has not as yet begun to be felt by the great membership. Those who were compelled to stay at home were deprived of a mighty blessing. Would to God that every member of the Methodist Episcopal Church could have been at that Conference! We would have seen the birth of a new church. We would have witnessed the transformation of a body of Christians into an army eager for conquest."

"Full of hope, but also with a large understanding of the difficulties and the stern call for self-sacrifice involved in the enterprise, Methodism has determined to go forward to even greater attainments than those represented by the Centenary movement. . . . Never before in the History of Methodism, from the days of Wesley to the present hour, has there been assembled so influential a group of men and women for the consideration of such momentous questions as those faced by this National Conference. For three days, morning, afternoon and evening, they invoiced the Centenary, studied the needs and opportunities of mission fields at home and abroad, and interpreted the Church's duty and task from the viewpoint of the present critical national and international situation."

"Methodism has had a new vision which she will not willingly let die."

ORGANIZATION OF THE CONFERENCE

OUR PATRONS

WE hereby publicly express our appreciation and the thanks of the whole church to those generous and farsighted men and women whose gifts have made this Conference possible. Some of them have expressed desire that their names be not published, otherwise the list would be inserted here.

General Committee of Arrangements

Bishop Thomas Nicholson, Chairman
Ralph E. Diffendorfer, Executive Secretary
The Administrative Committee of the Committee on Conservation and Advance
An Advisory Committee of the Bishops on the Centenary
Representatives of the City of Detroit.
Raymond J. Wade, Corresponding Secretary, Committee on Conservation and Advance
Morris W. Ehnes, Treasurer, Committee on Conservation and Advance

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Publicity

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Gertrude Greuloch

Announcements

E. D. Kohlstedt

Stereopticon Operator

Halsey H. Hollister

OUR SPEAKERS

The following persons participated in the National Conference:

The Bishops of the Methodist Episcopal Church

Fred Winslow Adams, Pastor, Trinity Methodist Episcopal Church, Springfield, Mass.

J. E. Kwegyir Aggrey, President Livingstone College, Salisbury, N. C. Member Educational Commission to Africa, and a Native of the Gold Coast.

James C. Baker, Pastor, Trinity Methodist Episcopal Church, Urbana, Ill., and Director, Wesley Foundation, University of Illinois.

William K. Bradshaw, Pastor, Methodist Episcopal Church, Harrisville, N. Y.

Lucius H. Bugbee, Pastor, Hennepin Ave. Methodist Episcopal Church, Minneapolis, Minn.

E. Guy Cutshall, Methodist Student Pastor at the University of Pennsylvania, Philadelphia, Pa.

David G. Downey, Book Editor of the Methodist Episcopal Church, New York City.

Lester P. Fegan, Rural Industrial Missionary, the Sky Pilot of the Canyon, Bingham, Utah.

Glenn Frank, Editor, Century Magazine, New York City.

William M. Gilbert, Recently Pastor First Methodist Episcopal Church, and Director Beacon Hill Community Center, Boston, Mass., now Superintendent Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension.

J. B. Hawk, District Superintendent, Portsmouth District, Ohio Conference, Portsmouth, O.

Major Roy A. Haynes, United States Prohibition Commissioner, Washington, D. C.

George A. Hollingshead, Pastor, St. Paul's Methodist Episcopal Church and Community Center, Jersey City, N. J.

Lynn Harold Hough, Pastor, Central Methodist Episcopal Church, Detroit, Mich.

James A. James, Head of the Department of History and Dean of the Graduate School, Northwestern University, Evanston, Ill.

Robert L. Kelly, Executive Secretary, Council of Church Boards of Education, New York City.

Daniel L. Marsh, Superintendent, Methodist Episcopal Church Union, Pittsburgh, Pa.

John E. Martin, Pastor, Detroit City Parish, Detroit, Mich.

Vernon M. McCombs, Superintendent, Latin-American Mission of the Methodist Episcopal Church, Los Angeles, Cal.

William S. Mitchell, Pastor, Calvary Methodist Episcopal Church, Philadelphia, Pa.

John R. Mott, Chairman, International Missionary Council and General Secretary, International Committee of the Young Men's Christian Association, New York City.

Emmett J. Scott, Secretary-Treasurer, Howard University, Washington, D. C.

R. E. Scully, Pastor, The Good Will Church, Settlement and Industries, Cincinnati, Ohio.

Edmund D. Soper, Professor of the History of Religions, Northwestern University, Evanston, Ill.

James Thomas, Pastor, Grant Avenue Methodist Episcopal Church, Denver, Colo.

Ernest Fremont Tittle, Pastor, First Methodist Episcopal Church, Evanston, Ill.

Gilbert B. Traveller, Frontier Missionary and Pastor, Antlers Parish, Cimarron, New Mexico.

Ralph A. Ward, Recently Chairman, China Centenary Committee and now Associate Secretary for China for the Board of Foreign Missions.

Hon. J. Stitt Wilson, Formerly Mayor of Berkeley, Cal. Speaker and Lecturer on Constructive Christian Democracy, now touring the leading Colleges and Universities of America.

John E. Zoller, District Evangelist, Saginaw Bay District, Detroit Conference, Shelby, Mich.

Introductory Addresses

O come, let us worship and bow down;
Let us kneel before Jehovah, our Maker.

A Call to Prayer

Bishop Joseph F. Berry
Philadelphia, Pennsylvania

Dear Brethren of the Conference: I use no merely formal words when I say in behalf of the Boards of Benevolence, the Centenary Organization, the Board of Bishops, and the Methodism of Detroit, I bid you a cordial welcome to this extraordinary Conference.

The last great Conference of our people in this city occurred nearly twenty years ago when thirty-five thousand of the young people of our Church were duly registered for a five-days' International Epworth League Convention. The young men and women who made up that huge gathering are now in middle life and beyond, but the training in the policy, doctrines, and world activities of our Church which they then received was a mighty contribution to the intelligence, loyalty, and usefulness of the Church today.

Many who were here twenty years ago are here again today. God grant that the high tides of spirituality and overflowing enthusiasm which characterized that great gathering may be surpassed during the three days that are just ahead. Brethren, the eyes of some millions of Methodists are looking this way today, and multitudes are praying for us. Let us live these days in the consciousness of the profound interest of the Church, remembering the prayers and supplications of the saints.

It is reported that the Methodist Episcopal Church is in a bad way concerning the collections of its Centenary subscriptions. It is said that we need a new sense of loyalty to the promises we made to the Centenary cause, and some new adjustments to carry us onward into the years beyond the Centenary period. But, Brethren, that is not our primary need. Back of our relation to the Centenary subscriptions is our relation to God. Back of our obligations to pay what we owe is our obligation to be loyal to Jesus Christ. What people called Methodists really need is a new vision of Christ. What we must hear again is His clarion call. What we must have is a renewal in our souls of the conviction, the passion of the overmastering enthusiasm which swept our Church two and a half years ago, and caused us to do the mightiest thing in all history of Protestant propaganda. Do not then talk too much about loyalty to Centenary subscriptions. Talk about loyalty to Jesus Christ. An appeal to the Church to keep promises written upon subscription cards will get us nowhere. It was to Christ and for the extension of His Kingdom that these promises were made. An appeal to the Church to

keep her obligations to Jesus Christ and to do her utmost in this emergent hour to honor Him, will mightily grip the hearts of our people and will surely re-marshal our sacramental hosts.

The accelerated movement in the Church for which we ardently long will come only when we shall prostrate ourselves before God in confession, self-surrender, and prayer. That attitude, dear Brothers, will save the day. It will give to the Church an optimistic vision which is absolutely essential to extraordinary conquest. It will put courage in our hearts. It will create large expectancy. It will rekindle the fires of faith that have in some places almost died out. It will enlarge the ranks of those who religiously pay one-tenth or more of their increase to Kingdom enterprises. It will set the pulpits of Methodism on fire. It will start spiritual conflagrations in our pews. The inspiration of such a propaganda will invade our homes, and will flame upon our family altars. Its spirit will find its way into our marshal for Christian service the youth of the Church for tomorrow's Universal Church.

Fire! Fire! Fire!

What we must do is to kindle hot fires under the boilers. We must have more steam. FIRE! FIRE! FIRE! That is the present urgent need of the Church. If we have fire, we will have steam, and if we have steam, the machinery will revolve, and move forward during this next two years, and on into the years that shall succeed the Centenary period. Is not this the dispensation of the Holy Spirit? Is not this the Pentecostal Age? Have we not a right to claim every promise which centered in Pentecost? Is there any other power but the power of the Holy Spirit coming into the Church, in the pew, and in the pulpit that can save the day? Now, the dynamics of such a mighty passion would instantly lift us out of the low levels up to the high levels of victory of which we have not dreamed.

Dear Brethren, we have not come to Detroit to bother ourselves overmuch with ways and means. We are not here to tinker the Centenary Machine. We are here to get a clearer vision of our Lord, to listen eagerly while He issues His divine commission, to repledge fealty to our divine Leader, to quicken our step, to get a new grip, to turn away from the past, to stop boasting about yesterday's victories, to resolutely face tomorrow, to reform our battle lines, and to bring up the last pessimistic straggler and give him a place in the blazing firing line of tomorrow. In short, we are here to fan the fires of missionary conviction and faith and consecration and passion into a flame that will illuminate the world's wide sky—a flame the reflection of which shall be seen with raptured joy by every consecrated toiler in every field of service the world around, a flame that will permeate the Church both at home and abroad with a passion to speedily bring in the glad day when the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea. God grant that this may be our experience here.

He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Saint John 1:11-14.

The Master and the Hour

Bishop William F. McDowell
Washington, D. C.

The particular topic assigned to me is the topic: "The Hour and the Master." The hour is eleven o'clock in the morning of November 15th, in the year of our Lord, 1921, and, therefore, is not some far past glorious period in Church history, nor some far future, splendid hour of conquest and triumph in Christ's name. It is that hour that is now striking round the world in which, in the Providence of God, we and our contemporaries live. We are passing through a bit of our own destiny and as always happens, we have it in our own hands to determine pretty largely what that destiny will be and where we shall come out at the end of it. I think we did not set out to create such a time as this. I certainly did not. I had no intention that at this time of my own life the world would be in this condition. I intended that it should be a nice, quiet, orderly, complacent, well behaved world, going on easily and regularly and with proper speed to the consummation of the Kingdom of Jesus Christ—I did not intend to live in times like this. But it is not for us to choose the kind of world we shall live in but only to choose the kind of men and women we are and will be, in whatever times God may cast our lots. Somebody in some of the past generations, somebody in some of the near past generations, possibly, either set in operation those forces that created these times, or failed to set in operation those forces that would have prevented these times in which we live. But we are here in what has been called a log jam in the stream of history, and nobody quite knows just what is the key log, and I suspect that those persons who have easy solutions of the situation at hand will make no very large contribution to the outcome.

I have been quite surprised by way of illustration of that point to see how many people there were who seemed to think that the whole fate of the Kingdom today depended upon the question whether or not some minister should formally open the conference at Washington last week with prayer. How foolish! Nothing could prevent that conference from being opened with prayer. The prayers of uncounted millions went to God and were heard by him and if no formal word had been spoken, still the conference would have been opened by prayer.

May I say, by way of parenthesis, that the Secretary of State did not send a formal answer to our invitation to be present today, but he made at least a part of his answer on Saturday, when he read his address to the Council. And you men and women who sincerely love what is right ought to thank God that that Secretary of State is one of whom we may expect high results because of the truth of an old word: "If the eye be single, the whole body will be full of light."

Now we are here face to face with this hour which I will not attempt to describe in these brief moments. It would be easy to draw a purely tragic picture of world conditions. It would likewise be far short of what I want to do. For, I do not want particularly to emphasize the tragedy of world conditions so much as I want to em-

phasize the importance of the right Master of our lives at this time.

And, indeed, in that purely simple, straight-forward fashion which I trust the Church has a right to expect of me when I speak to it, I want to ask these two or three questions at the opening of the great convention.

A Perfect Master

First: Who shall be the Master of these hours; who shall be the Master of this hour? I was told the other day by a very dear friend that in certain groups in which he had mingled during the last weeks, there had been a good deal of conversation back and forth over possible personal leadership at this convention, and for the remainder of the Centenary period in the Church as a whole.

It would not be quite proper for me to tell you all the things he said, and especially would it not be proper to tell all the plans he said he had heard discussed, and certainly not at all proper for me to name any of the names that he had here mentioned. But I have a name to mention in a moment myself.

I am going to make a proposition as to the Master of these hours and all the hours we are together. I am going to make a proposition as to the leadership of the Centenary for the remaining two years and a half. Without any collusion, the opening address and the closing address are substantially on the same theme. I am speaking, or trying to, upon the Hour and the Master. On Thursday night, after you have been together for these hours, Bishop Hughes will speak to you the final word upon the supremacy of Jesus Christ. That is the name that I put forward for leadership this morning. That is the nomination I make for the Master of this conference and for the Master of our lives now and always. And I ask, in Browning's words: "Has He your vote?"

I have a good many anxieties about the Church. No one could have come to these days without certain anxieties, but I have no other anxieties about the Church that at all equal my anxiety about the Church's real Master. If we go wrong here, nothing but disaster will happen to us everywhere. If we take a second rate master; if we elect a second rate leader or give a partial loyalty to our real Master, Jesus Christ, we cannot expect to reach first class outcome either in life, or service, or achievement.

No, Brothers, at the beginning, I bring you that name that is above every name and I ask you to join me this morning in this declaration: "One is our Master, even Christ," and we have no other. We have no divided allegiance. We do not walk under two flags: We march behind this one Master and our hearts ought to exceed the normal rate just in sheer joy that men like us have a Lord like that.

A Perfect Loyalty

Now, my second question will be like this:

How far will we, today, give Him mastery over our lives and selves and affairs?

I am told that our financial situation is a little bit acute and God knows that those of us who have to face an acute financial situation when the Boards meet this month and the next, will come through those Board meetings about as badly off as if we had typhoid fever. And it will be easy for us here to become so absorbed in the financial condition as to overemphasize that particular note in the question of our devotion. It may be

that the cause of our financial distress lies in our imperfect loyalty to our perfect Master.

So, then, will you men and women today and tomorrow and every day give Jesus Christ absolute mastery over your lives and the lives of your families, the lives of your children—even if it sends your only son into the foreign field or your only daughter into a life of glorified but heroic and painful service? I do not know how you will feel about it, but, looking into His face here, speaking not of an absent Christ but of a present Christ, looking into His face, I am minded to say to Him for you: "Master, we will go along with you wherever you go." Shall I say it? Shall we give Him perfect mastery over our thoughts, or shall we attempt to make Him think our thoughts after us? Shall we take His world views, or shall we seek to impose our world views upon Him? Shall we offer to Him our philosophy or shall we accept His? Shall we offer Him absolute dominion over our habits, if He wants us to pray more and pray better? If He wants us to think as He thinks, will we stretch our brains to do it? I do not see any chance for us unless we give Him this perfect mastery over our habits. Maybe, again, it is the cessation, the dimming of certain of the spiritual notes in our Centenary emphasis that has caused the financial distress in our Centenary treasuries.

I cannot see that an unspiritual Church, even shouting its orthodoxy, even saying "Lord, Lord," and making certain Shibboleths its battle cry, will get very far as long as it fails to do those things that He wants it to do.

The Master of Our Possessions

Shall we give to Him complete mastery over our possessions? I have had all sorts of opinions about the rich young ruler. I could hardly tell you how many things I have said about him in speaking to young men. But I stand here today and say to you that the New Testament is still being written and a lot of us are getting into it—some right, some wrong. And some of us are getting out of it. Some are getting in right, but nobody is getting out right. In my youth, the question about that rich young ruler was the question whether a man could be a religious man, be a saved man, if he were just a moral man. That is not my complaint this morning about the beggar at all. My complaint about him is that he was not willing to risk and invest his last dollar and himself for Jesus Christ. If I were to use a betting phrase, I would say that my complaint about him is that he did not bet his last dollar and his last drop of blood upon that Nazarene that day. I do not want any of us to get out of the New Testament at that point. You remember there used to be a famous preacher in Boston by the name of Father Taylor, pastor of the Seamen's Bethel. It was proposed to him he should invest a little money he had inherited—the only Methodist preacher that ever did inherit money—that he should invest this little bit of money in Government bonds. But one of his careful, prudent brethren said, "You would better wait about that. Maybe this war of secession will succeed and your bonds won't be worth much." That fired the old man as he ought to have been fired. He looked at that little pile of money, which was all he had, and said "Put it all in. If this thing fails, I don't want to be worth anything." And if this thing fails, I do not want to be worth anything. Do you? So

here He stands and we would like to know how to get eternal life, you and I. Some of us are getting on toward the period when we are likely to need it pretty soon. And here He stands and I would like to ask Him how to get it. But suppose He tells us, after saying: "Keep the Commandments," and doing all those other things—suppose He tells us to sell all we have and come along with Him. Shall I tell Him that we have great possessions, some of us? And shall I tell Him—"Oh, I have hurt Him enough now in my lifetime; I do not want to hurt Him again"—shall I tell Him that we will risk our last dollar and last drop of blood for His cause in the earth—that we are going with Him?

If the fate of the Kingdom depended upon the involving of all your savings, would you doubt and hesitate?

To the Help of the Lord

Shall we now come to the help of the Lord against the mighty? I wonder if there are any theologians present? Of course I am not inquiring about near-theologians. The near-theologian has always been the scourge of the Church. I wonder if there are any real theologians present who would verify this statement, that somewhere along in the history of the Church somebody developed the doctrine of an unsuffering God, sitting on a throne that was perfectly steady and undisturbed, sitting there in a purely passive and undisturbed mood. I vaguely remember to have heard of such a God. I have not seen him for many years now.

The only God that I meet from day to day is a God who seems to me to be at the center of the world's suffering, at the center of the world's storm. He seems to be blood relation to that one that carried a cross one day up a low hill. If He so be, He might cure the world's ills.

I would not like to have it said of our Church, Bishop Berry, that in this year it failed to come to the help of the Lord, to the help of the Lord against the mighty, would you? I would not like to have that New Testament that is being written, contain the sentence that Jesus could not do many mighty works in Baltimore or Washington or New York or Philadelphia or Detroit or Chicago because of the unbelief of the Methodists in those places. Honestly, the experience that God must be having these days pretty nearly drives me frantic. Of course, I know the humor with which a boy said to me, "I do not see how God Almighty stands what He has to endure." Then, he added playfully, "I can hardly stand it myself." But, I do not want that we shall fail in this crisis to help this particular God.

These are great hours. Last week in your country a great thing happened. Last week an unknown boy was buried with world honors in your country. Last week the President of your Republic lifted his hands and led the country, while Foch led in Madison Square, in repeating the words "Thy Kingdom come."

Last week your Secretary of State said, "Scrap the navy. Let us look for a world that isn't going to fight."

It is the great game. It is the great adventure. I am just as burdened about our finances as you are. I did not intend to live in a time when this was on, but I would not be out of it as long as Jesus Christ is in it, for the world.

And I want now to get into it and clear into it with Him.

If I might use a football term, an athletic figure, it would be this: It would be mighty easy for us to get on the bleachers where it would be very comfortable, and make remarks of a critical sort about the players who are getting their ears rubbed off and their noses out of joint and their limbs cracked, in an effort to put the ball across the line. But, Brothers, I would rather be on the muddiest, dirtiest field on which men ever struggled in the great game, running risks of eyes and nose and legs, in an effort to get the ball over the line, than to sit on the softest bleachers that ever bleached and criticize the men that are playing the game.

Uncle Sam

Now, I have long since exceeded the time that was allotted to me. There is a certain thing I did not intend to say, but, over and over, from various quarters of the country, men have said to me, "When you come to speak this morning, do not fail to tell about meeting Uncle Sam."

I have had a good many visions and a good many dreams. I never know whether my dreams are waking dreams or sleeping dreams. Nobody ought to look a good dream in the mouth. When, for instance, I dreamed that I had died and gone to heaven and met Bishop Andrews and Bishop Warren, I took it for granted the dream was true and was so glad to be in the right place as was proved by meeting them, that I did not raise any questions about it. But, one day, walking up the streets of Washington, I met Uncle Sam. I never saw a more disconsolate figure. He was the picture of grief. I said "What is the matter?"

"Haven't you heard about Europe?" he replied. And he went on to say, "I met George Washington and he asked what I was doing, that I was not in it, and he cussed me to my face. A little later I met Abe Lincoln and he said, "Uncle Sam, what are you doing? Are you going to let 'government of the people by the people for the people' perish from the face of the earth?"

And I said, "Uncle Sam, why don't you get into it?"

He said, "Oh, we have to have money by the millions and men by the millions and helpers of all sorts by the hundred thousands. I can't get into it alone."

I said, "Why do you not ask for them?"

I met him a little later walking at the head of 40,000 men. Honestly, he had renewed his youth. He was carrying a flag and was saying "I am in it! I am in it! We are going. We are all going."

He said, "If it takes the last man to save civilization we will go."

One day I met another figure on the street, a figure that limped as it walked. I stopped Him and said, "Master, what is the trouble?"

"Oh," He said, "have you not heard of Europe, of China, of India and Africa?"

"Yes," I said.

"Oh," He said, "my wounds have all broken out again. I can hardly walk, and my side is all running again."

"Well," I said, "Master, why don't you get into it?"

He said, "Well, it will take hundreds of thousands of boys and girls for preaching men and preaching women, and teaching men and teaching women, and doctoring men and doctoring women."

A little later I met Him and He said, "Have you heard what those

Methodists did? They offered more than $100,000,000 in money to help me and a lot of their children and all of their prayers, and it has healed a part of my wounds. I am a good deal more comfortable than I was."

I am almost afraid to meet Him now. I am almost afraid to have Him come to New York until we can get things in better shape. I have had some old envies. I have envied the man that was called a prophet, but my only envy today is the envy of the man who carried the cross of Jesus with Him while He walked up the low hill.

Long after, I do not doubt, some evening when Simon dropped his simple garments, a bystander saw a scar on his shoulder and said, "What is that?"

And he answered: "That is the scar the cross made that day. Don't touch it."

These are the marks of Jesus. Help us not to be afraid to bear them.

Jesus Spreads His Banner O'er Us

Jesus spreads his banner o'er us,
Cheers our famished souls with food;
He the banquet spreads before us,
Of his mystic flesh and blood.
Precious banquet, bread of heaven,
Wine of gladness, flowing free;
May we taste it, kindly given,
In remembrance, Lord of thee.

In thy holy incarnation,
Then the angels sang thy birth;
In thy fasting and temptation,
In thy labors on the earth,
In thy trial and rejection,
In thy sufferings on the tree,
In thy glorious resurrection,
May we, Lord, remember thee.

Roswell Park.

I. The National Significance of Home Missions

The Spirit of the Lord is upon me,
Because He anointed me to preach good tidings to
the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.

The Sore Spots of the Nation

Rev. Daniel L. Marsh
Superintendent, Methodist Episcopal Church Union, Pittsburgh, Pennsylvania

The person who first conceived the idea of a map put all succeeding generations in debt to him. By means of this high science the physical characteristics of a continent can be traced on a piece of paper so little that a child can crush it in its hand.

Looking at a map of the earth through the lens of imagination, we can see it all at a glance, as if we were leaning over the battlements of some star looking upon this planet of ours through an unheard-of big telescope.

But no two people, uncoached, will see the same thing when they look upon a map. Here, for instance, is a map of the United States, and a group of people looking at it. What do they see?

Looking at the Map

One person sees the glorious heritage of liberty and self-government which is ours. Often to himself he has said, "This is my own, my native land."

He tells us that America is the result of all that is great in by-gone times; that all of the political stirrings of the past from Marathon, where the dauntless soldiers of loyal Greece achieved the liberty of Athens, to Runnymede, where the English barons wrung from a tyrant king the Magna Charta, all these strivings are alive in our Republic to-day. He feels that America is the Messiah of nations.

Another man looks at the map, and he beholds our industrial supremacy. He thinks of our mills and factories, which pour forth streams of tawny smoke like muddy rivers into the clear blue sea of Heaven.

Another looks and sees vast stretches of grain fields, wheat fields like waves of spun gold, corn-fields like soldiers waving banners over the battlements of want, "When the frost is on the pumpkin and the fodder's in the shock."

Another looks and sees our American homes, around which cluster the dearest thoughts of our earth life, it matters not whether it be Whittier's "Snow-Bound" home of the Old New

England days, or Riley's "A Child's Home of Long Ago," or the modern home in which we dwell.

Another looks and sees the schools and colleges that dot this land like the tracks of the goddess of learning. He would call our attention to America's educational system.

Another looks at the map, and he beholds our beautiful churches whose slender spires like index fingers point men to the higher life of service and unselfishness, urging them to set their "minds on things above and not on things on the earth."

But when the true home missionary looks upon the map of the United States he sees the sore spots of the nation. He sees the unevangelized groups, the marginal population, the illiterate groups, immigrant workers, tenant farmers, unprivileged peoples, children not in Sunday school, education without religion, immigrant colonies, congested city blocks, irresponsible transients, centers of race prejudices, decadent rural communities, abandoned country churches, rural industrial centers and isolated settlements.

He sees these sore spots not because he is unable to see the finer things to which others call attention, but he notes them with the same prayerful yearning with which a mother notes the feverish delirium of her child; he calls attention to them only as a physician calls attention to the festering sore of a patient whom he loves and whom he yearns to restore to perfect health.

Symptoms

Look at the symptoms yonder in the Boston riots, when the policemen went on strike, and low-browed men, unrestrained, yielded to the lust to loot and kill, until the rioters were dispersed by state troops.

Look at the mob in Omaha, Nebraska, trying to get into the court-house that they might snuff out a human life without due process of law, apparently ignorant of the fact that one crime never justifies another, and that two wrongs can not make one right; or behold that court-house in flames while the lynch mob look on with the malevolence of fiends.

What signify those race riots in Chicago, where a man's home was not his own, and he was forced to move merely because his skin was black; or those race riots in Tulsa, Oklahoma, where the Negro section was swept by fire and human beings were shot down in cold blood, as though the ending of a human life were not a thing as solemn as the unfolding of unending destinies?

What has become of the Declaration of Independence, and of our boasted equality of opportunity? Do we still hold to Christ's doctrine of the sacredness of personality, that a man is valuable because he is a man—not because he is rich and not because he is poor; not because he is educated and not because he is uneducated; not because he is white and not because he is yellow or black; but because he is a man, an immortal child of God? Verily, racial antipathy is a sore spot on the nation.

Think also of the industrial discontent that vexes us. Ours is an industrial age. Our problems are industrial. Our injustices are industrial. Our sins are industrial. The chief difference between the labor movement in this country and the labor movement in England is that in England it is largely in the hands of men who hold the spiritual conception of life—Wesleyan Methodists, most

of them—while in this country too many of the labor leaders have surrendered to the materialistic conception of life.

If this be too generally true of the labor leaders, it is no less true of the employers. Both groups alike are dominated by a crass, materialistic, selfish purpose. That is the symptom which is revealed by the situation in Mingo, West Virginia, where a tent city shelters the families of striking miners, or where machine gunners are used to repulse threatened attacks by miners. Describe that situation as an exaggerated Southern mountain feud, or as civil war, or however you please, the fact remains that it is a symptom indicating a sore spot on the nation's life.

Such troubles are but the intermittent fever indicating the unintermittent fever within; they are bubbles escaping to the surface, revealing some rottenness beneath. Our boasted democracy and our talk of loving our neighbors as ourselves seem rather pale in the light of industrial injustices, unrest, selfishness and suspicions that prevail all over this land. Oh, for a rejuvenation of faith in God, and in one another!

More Sore Spots

Again the home missionary points out to us the isolated mountain groups where civilization's step has lagged the most. Or he calls our attention to illiteracy in the United States. We think of Washington, Oregon and California as great states. And so they are, with a total population of 4,611,771. But the number of illiterates in the United States above nine years of age is greater than the total population of those three great states, or 4,931,905. In a republic where the people undertake to do their own kingship they assume the responsibilities as well as the privileges of the prerogative. That is why illiteracy should alarm all who care for the nation's life.

Another alarming situation in the United States is the increasing percentage of tenant farms. It was the rule in the early days for the farmer to own his own farm. But note the increase in recent years. In 1880 the percentage of tenant farms was twenty-five; in 1890, twenty-eight; in 1900, thirty-five; in 1910, thirty-seven; in 1920, more than thirty-eight.

No man can be talking about those things that ought to engage the attention of our best people without referring to the mass of immigrants in our midst. From every land under the sun they have been pouring into our country. Often this flood of immigrants, who have come from the rural sections of other countries, is regurgitated upon our cities where they establish their "Little Italy," "Little Poland," "Little Russia," or little whatnot. There, where they learn their ideals of Americanism from the basest elements of our population, they live in the grassless, treeless grime of a big city, packed like sardines in a box.

The Mohammedan mosque right here in the city of Detroit, or the fact that Lord Abbot Senkizen Arai was recently sent to America from India to visit officially the Buddhists here, can not be viewed with spiritual satisfaction by those of us who hold dear the best traditions of America, who know that the corner stone of our national genius was laid by the Pilgrim Fathers in the cabin of the "Mayflower" when they opened the Compact by which they were to govern themselves with the

immortal words, "In the name of God. Amen."

In this survey we must think also of the public commercialized amusements, where every year multitudes of people slip the moorings of a steady life and are caught in the whirlpool of vice ere they are aware.

One of the most heart-breaking things to engage our attention to-day is the appalling amount of unemployment. Oh, the physical suffering and the moral flabbiness and the spiritual declension that accompany unemployment! Is there any sadder sight than a man willing to work, but unable to get it?

The home missionary can not look at the map of the United States without thinking of the abandoned country churches. This is alarming, not only in what it reveals of present-day paganism in such sections of the country as are forsaken by the Church, but also with regard to the future of all our life; for the rural sections have always produced a disproportionately large number of leaders in every phase of activity. Are these future leaders to be without the steadying, strengthening, enlightening influence of Christianity in their most impressionable years?

The Remedy

Thus I have pointed out some of the pitfalls. We must avoid them. I have pointed out some of the sore spots of the nation. We must heal them. The remedy is the Cross of Christ. It is big enough to cure every evil that breaks the heart of the world to-day.

By the Cross of Christ I mean not a gallows upon which a man died long ago. I mean that which the Cross symbolizes. I mean the seeking, yearning love of God that knows no partitions of selfishness anywhere. Let us lay this Cross upon all of our political, commercial, industrial, social life until the last sinner shall lay his weapons down and Christ the crucified shall become Christ the Crowned!

Ministering to the Sick and Needy

Bishop Charles L. Mead
Denver, Colorado

To attempt to cover a subject of this kind in twelve minutes, is to attempt the impossible, for the philanthropies of the Methodist Episcopal Church are so varied that it would be impossible to include them in one address. I shall therefore have to talk very briefly and very fast.

Included in the great commission that our Lord gave to his disciples was that of healing the sick, as he said, "As ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils." I always have to stop and think whenever I attempt to quote that particular passage of Scripture, because when I was a student in the preparatory school, we used to go out and preach to the people of the neighborhood, and one of my fellow-students once quoted it as: "As ye go, preach, saying, 'The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, cast out the dead and raise the devil.'" So I

always have to stop and think very carefully whenever I quote that passage.

"Methodists Beat Devil"

At the Centenary Celebration in Columbus a friend of mine was sitting beside some Baptist preachers, who had somehow found their way into the pageant. One of the Baptist preachers said, "Well, these Methodists beat the devil, don't they?" My friend replied, "Yes, that is what they are for." All this I claim to be our business: to attack all forms of evil and disease in whatever form they manifest themselves. We have a very high authority for what we do, for Jesus said, "Heal the sick," and we are beginning to see that the work of the Church is not adequately done in the saving of the soul, but the body should also be preserved, as Paul in writing to the Thessalonian Christians said, "I pray God that your whole body, soul and spirit be preserved blameless unto the coming of our Lord and Saviour, Jesus Christ." The old view that was held by the ancient prophets and early religionists was that it was necessary to punish the body to make atonement for the sins of the soul, and that idea has perpetuated itself until this day; for down in New Mexico where our North American Indians inhabit the territory, they still practice the rite of religious flagellation. During their religious ceremonies the "Penitentes" use long whips with which to lacerate their flesh, thinking in that way to appease the wrath of the Great Spirit. My first conceptions of religion were obtained when a very small boy by creeping into my father's library on one occasion and studying a book entitled "Fox's Book of Martyrs." As I looked at the pictures of those ancient saints, the idea came into my little mind that no fat man could ever be religious; and if a man ever hoped to get to heaven, he would have to be a long, lean, lank, cadaverous looking fellow, wholly physically unfit to live in this world and just ready to die and go to heaven. We have been in the habit of regarding the body as an enemy of the spirit, hence have treated the body with somewhat of disregard, forgetting that it was a divine creation, and that what God thought worthy enough to create, we ought to at least revere and regard as a divine gift. We are beginning to see that the physical condition has much to do with the building of the character and has a very vital effect upon the spirit, which dwells within the body. "Know ye not that your body is the temple of God? If any man shall defile the temple, him shall God destroy." Therefore what is done with the body has a very determining effect upon character and destiny. To save a man's soul is not doing the whole work of the Kingdom, but we must also assist him in preserving his soul in righteousness by making the physical and social conditions about him as helpful as possible. Therefore, the healing of the sick is one of the legitimate functions in the work of the Church; for the words "health" and "holiness" come from the same root. To be physically well is to be physically whole or holy, and any ministry which helps toward the health of the body as well as the saving of the soul is a divine ministry.

Hospitals

It was not until the last General Conference in the year 1920 that the Methodist Episcopal Church recognized officially the obligation of the Church in its ministry to the body, and organized the Board of Hospitals

and Homes to look after this branch of our work. We have been laggard and slow in establishing that fine balance of the religious program, which so long ago ought to have been put into religious activity. Indeed, our great founder, John Wesley, was a physician as well as a preacher. In his journal it is recorded that he treated five hundred patients; some got well, others were helped, and still others were not harmed. So our founder said, "This is a religious obligation on the part of the church. We must take care of the body as well as the soul." Think of the wonderful opportunity to minister in a world of sick people where one out of ten deaths are attributed to cancer! Think of the possibilities in this ministry through the discoveries in the practice of medicine which have come to us in late years. So wonderful have been these discoveries that a boy lives ten years longer than his father did!

I can well remember the time when I was a boy and the country doctor used to come to the community where my father preached. When the doctor said, "Diphtheria," the mother's heart sank and her face became white, because that meant death. We are not afraid of diphtheria now, as we have the antitoxin for it. The fear of typhus is abolished now, and the dread of yellow fever is gone, while typhoid fever has practically been eliminated. One after another these diseases have slowly been conquered by the advance of science and knowledge, and in the ministry of Jesus Christ it is our privilege to carry these physical benefits to others. The statement is made that the Spanish "Flu" did not originate in Spain at all, but in a dirty corner of Turkestan that was filthy and insanitary. If the Christian church with her missionary and eleemosynary work had cleaned up Turkestan, hundreds of the people who were the victims of the "Flu" would be living to-day. Just because this was not done, the whole world was plunged into heart-break and despair. So we are beginning to find out that the Church of Christ has a definite ministry to the human body. Think of the ministry of surgery during the world war when the boys' faces were torn beyond recognition and the oral surgery practiced by the modern doctors could and did restore the mutilated face to the body. One of the leading medical officers told me that the "Carrol Daiken" solution cured ninety-five per cent of the shrapnel wounds by prevention of gangrene, the peril of the soldier in the Civil War. The remedies for disease promise that soon we shall live in a world where health shall be our constant heritage. Through generation after generation discoveries have been made which render health more certain and more secure, so that each generation ought to be handsomer and holier than its preceding one. There is no part of the human body which remains undiscovered, for the X-ray has come and shows the path into the secret places of human organs, and secrets are no longer safe in our hearts. So with the advance of medical science and a more adequate knowledge of the human body in our possession, we see that the Church can touch the sore spot of physical disease and help to make the body the fine and beautiful "temple of the Lord."

Until the year 1881 Methodism was without a hospital or a bed in a hospital anywhere in the United States. Then George I. Seeney, a consecrated layman of the Methodist Episcopal Church, son of a Methodist

preacher, in response to an appeal by Dr. Buckley, editor of the *Christian Advocate*, that something should be done to remove this reproach, caught a vision of the opportunity for ministry to the sick. As a result of that appeal, a Methodist Episcopal hospital was organized in the city of Brooklyn, and since that time seventy institutions with nearly 1,300 physicians, 2,000 Christian women as nurses, working twenty-four hours a day, are giving this ministry of Christ to the sick, the distressed, the unfortunate and hopeless. It will be a safe estimate to say that over one million dollars' worth of free service has been given to the poor, and that without distinction of race, creed or color in these institutions, and Christ has been brought in a most merciful and helpful ministry to the needy.

Christianity's best eloquence is always its beneficence. I have had men say to me, "I have never heard you preach, nor have I ever been to your church, but the little deaconess, who came and comforted my wife the night our little baby died, was a Christian." Hence this ministry is one of the finest possible expressions in the helpfulness of the Church in bringing Christ to the people.

Homes

We have also a very high authority for the statement that we must not despise the children, for Jesus said, "Take heed that ye despise not one of these little ones." The boys on the streets, the war orphans, offer an opportunity for us to minister to those in need and suffering and train their feet in the pathway of righteousness and lead them to God. We have in previous years permitted our Roman Catholic friends, in the building and operating of their great hospitals, in the care of the unfortunate children of the world, to surpass us in these lines of Christian endeavor. Now we are beginning to see that our own Church can render the little children in the homes which have been established in some stricken sections of France and the great cities of our own land and throughout the world a ministry which will insure the future Church by caring for the children.

We must not forget that we also have a very great and definite obligation to the aged and incurable. What message of hope and comfort and care has the Church for these? When John Quincy Adams was asked on the occasion of his 93rd birthday by Daniel Webster how he was, he replied, "Well, I am about as well as a man of my age could expect to be. So far as I can see, the house is falling into bad repair and the landlord is not disposed to make any repairs."

What then are we going to do with the old preachers, the aged and friendless, the poverty-stricken and despairing minister? Very fortunately our people are awakening to the responsibility that the Methodist Episcopal Church must never have a poor house and with our immense resources with which God has so greatly blessed us and with our fine organization to meet every other need, we are recognizing that the humanitarianism of the teachings of Jesus Christ has placed a fundamental test on our church program. For in the 25th chapter of Matthew in that picture of the great and final assize, Jesus said to those who were called to sit on his right hand, "Blessed of my Father! I was sick and ye visited me; I was naked and ye clothed me; I was ahungered and ye fed me; inasmuch as ye did it unto the least of these, ye have done it unto me."

A Frontier Parish

Rev. Gilbert B. Traveller
Frontier Missionary and Pastor, Antlers Parish, Cimarron, New Mexico

There are certain names which shall go down in the annals of Home Missionary history in relation to the Southwest country, namely, Dyer, Harwood, Tolby, the martyr, Adkinson, Bovard, Bright and Bassett.

I feel very much as did the girl who went to confessional. "Good father," said she, "Pat kissed me six times last night." "Is that all, Bridget?" "Sure, and good father, I've come to confess, not to brag."

That is my position exactly. The field from which I come is typical of the numerous projects under the supervision of the Department of Frontier Work of the Methodist Episcopal Church.

Folks are still going West. Where is the West? This is hard for me really to state. I took luncheon with a pastor of a Detroit church and during our conversation he said, "I enjoy it out West so much." "What did you say?" I inquired. He repeated his statement. Upon investigation I learned he was from the Atlantic seaboard. To him Detroit is West.

This slide gives you a close-up view of a schooner wagon headed for somewhere in the West—picture was taken three weeks ago.

Where is Cimarron? Cimarron is in the Northeast corner of the state of New Mexico. Before Detroit was in existence there was an ancient civilization in New Mexico.

New Mexico is old as far as history is concerned, but young in statehood. There are two and nine-tenths persons to the square mile, no cause for folks crowding and stepping on one another's toes.

Some things a man, and especially a young one, must learn by experience. Upon arriving in Cimarron from Los Angeles I discovered among other things that a district superintendent can tell the truth but not all the truth. Some of you men have had like experience. The letter which I had received describing Cimarron read something like this: "Cimarron is a beautiful little village in the midst of most charming surroundings, a wonderful opportunity, etc."

The first I could readily see, the scenery, and the little village of three hundred American people together with a like number of Spanish-speaking folk. As to the opportunity, I confess my heart failed me. However, time has proven that the superintendent was correct.

My second discovery, no church property, no parsonage, six hundred dollar debt, only fourteen actual church members holding services in a church building leased from the Methodist Church South.

Shortly after my arrival forty-two inches of snow fell. As a result a completely wrecked Church.

The first church blew down, the second burned down, the third quietly sank to its final resting place 'neath the mantle of snow.

What were we to do? I surveyed this country with no Protestant ministration, covering an area of two thousand square miles, and found the following industries: mining camps, logging camps, cow camps, agricul-

tural community in Mereno Valley, and a poor type of home. Also the Eagle's Nest Dam representing an investment of seven hundred eighty-five thousand dollars. This great reservoir of water will carry irrigation to thirty-five thousand acres of land contiguous to the village of Cimarron.

Methodism Stays on the Job

The Baptist and the Methodist Church South had abandoned this field. In face of the evidence would it be like the Methodist Episcopal Church to walk off? About this time along came the Centenary. We presented the facts to the Home Board with the result that Cimarron was designated as the second Centenary project in the New Mexico Conference, Clayton being the first project where Dr. Mills has done an outstanding piece of work.

A building was purchased, remodeled with $4,000 Centenary aid and $6,000 raised locally. Here we are endeavoring to put on a real, worthwhile program.

Our modern six-room brick house on the hill was purchased by the Ladies' Aid for a parsonage. God bless the Ladies' Aiders!

The Red River schoolhouse was the first outside point opened up for preaching services. One evening while holding service a large, robust man with a bay window worth ten thousand before the days of prohibition—three thousand now—came into the schoolhouse. Following him were three young ladies accompanied by four young men, while mother brought up the rear. After having preached the best I knew, I was bidding the people "good-night" when the aforementioned gentleman came up and, shaking hands, said, "Best sermon I've heard in twenty years."

How did I feel? He was from Chicago, the place where they raise bishop timber. My! O my! Imagine my chagrin when upon shaking hands with his wife she said, "Mr. Traveller, we enjoyed that sermon, it is the first time we have been to church in years."

The first Methodist Church in New Mexico was built at Elizabethtown, in November, 1872.

The schoolhouse in South Mereno Valley is log cabin style.

Caribel Mine is five miles above Red River. Here the superintendent blows the whistle to call the men to service.

Last year we had in the Antlers Parish thirteen teachers in the public school, seven Catholic among the number; this year we have only one Catholic teacher in the parish.

Antlers Parish is an eight point Centenary project covering an area of two thousand square miles. Here I can be a "traveller" by name, by nature, and because of the demands of the work itself.

To-day we are ministering to the Protestant people in an area twice the size of Rhode Island. We are well on our way toward the completion of a church plant which will be worth from fifteen to twenty thousand dollars, and we have a parsonage, one-half paid for, which is worth $4,000.

The old day of the one-room dilapidated Church with occasional preaching and no program has passed and the new day of a modern Church plant with seven-day-a-week program has dawned.

Why? Because the Centenary saved the day by giving us the best kind of help in all the world, that which helps the other fellow to help himself.

The District Evangelist

Rev. John E. Zoller
District Evangelist, Saginaw Bay District, Detroit Conference, Shelby, Michigan

I am to speak this afternoon on rehabilitating the rural church through evangelism. I am one of our District Evangelists working upon the Saginaw Bay District.

The Saginaw Bay District is located in the northeastern section of the lower peninsula of Michigan. In area it is as large as Massachusetts and Rhode Island combined. All denominations are represented, but we lead all others having nearly two-thirds as many preaching points as all the rest put together.

It was to this field that I was sent by the Department of Evangelism. The most needy places were chosen where we hoped to demonstrate what a constructive evangelistic program would accomplish. I have worked in thirty-seven fields thus far, remaining three weeks or longer upon each field. We have seen field after field transformed through the power of the Gospel. Hundreds of souls have been brought into the Kingdom, churches have been repaired and reorganized, old debts have been wiped out, Sunday schools and Epworth Leagues have been organized, and the pastor's salary doubled more than once. Our average membership increase last year was 206 per cent.

How It Is Done

Let me briefly sketch the plan we endeavor to carry out. Our first step is to send a questionnaire to the pastor. This gives us the data concerning the field, touching population, transportation, communication, recreation, and rural education as well as religious conditions. We then send the pastor a program of work for preparing the field. Instructions are given for making an extensive survey that will enable us to touch every man, woman and child.

We find that in too many instances our rural churches have been ministering to but a portion of the community, just the families located about the church. We work on the basis that the field of our rural churches does not extend merely to these few families but one-half way to the next rural church.

The survey gives us the name of every person within this territory. Our task is to get the gospel to them. We know, as Bishop Mead has already said, that a great many pastors preach, "Get ready to die." Saving the soul was considered the sole aim and objective of their efforts. This is right, but we feel that it does not go far enough. We preach, "Get right with God that you might be READY TO LIVE!" When we can get men to see this, and live Christ in terms of their personality, then, and then only, will we transform our rural fields.

Let me picture to you some of the conditions we have found. In one rural village in the northern part of the district I found that not a man was in the church! Going from house to house for five miles north of the village, I found that not a family attended church anywhere. Some had not been inside a church in ten years! Calling at the schools we found that not a child could repeat a single pas-

sage of Scripture save one little girl who knew, "The Lord is my Shepherd." We find that many of the adults can do but little better.

A school building some miles from the village was used for services with but little interest being shown. Gradually dancing was introduced and services ceased. Saturday night after Saturday night dancing was carried on until the early hours. Families were being wrecked, the harvest was on. Finally the question came to an issue. Some wanted services once more, others were satisfied with the present program. They held a meeting to decide, an outside minister came in who told them of the benefits of dancing and the question was put to a vote. The result was that twenty-two voted for the dance while twenty-one voted against it.

We had a wonderful meeting here. The entire community was transformed. The dance ceased and services began again. Every business man in the village save one made a decision during the meetings. The poolroom man is superintendent of the Sunday school and this field is now self-supporting. The church has been remodeled and painted, pastor's salary increased several hundred dollars, and Centenary pledges are coming in splendidly, as well. This is a typical case of the conditions we find and how the need is met through Evangelism.

Our first move when we come upon a field is to get together the faithful workers, the saving remnant, as Bishop Henderson calls them. If we can give them the vision the revival has already begun. Then we send out a special mimeographed letter to every family upon the field following the letter with a personal call. We carry the mimeograph and equipment with us. After we have started the people attending the meetings, through this publicity, we set before them the importance of the work.

As soon as possible we try to get the business men. We feel that they are the key to the situation in many of our rural communities so we make every effort to win them. A "farmer's-business men's banquet" is arranged, the farmers providing a splendid supper, the business men coming as guests. At the close of the supper chairs are pushed back, and I try to bring a message that reveals facts as they are. Often they will come for the supper, taking the sermon as a pill. This type of meeting has proven very helpful in winning the men.

Ambassador for Christ

In another field, (Auburn) I had one of the men ask the business men to meet at his home the next night at nine-thirty. This would give me time to get there after our evening service. Not one of these men were in the church, they helped support it but were indifferent as regards religion. They all came but one.

When I entered the house they were smoking before the fire. I began to tremble when I saw the task before me, but remembering that I was a messenger of the Lord Jesus Christ, I told them the purpose of the meeting.

For two hours I talked to them, pouring out my soul. I felt that the future of the village, spiritually, hinged on the outcome of that meeting. The tears and pleading of Christian wives and mothers rang in my ears. All heaven was concerned in the outcome. I felt that men were present who would be saved or lost depending upon the decision they made that night.

I presented Christ as the Saviour of men. I presented Him as the Leader of men. I set before them their privilege of being under His leadership. I did not make the way easy. I tried to show them that it meant the confession of sin, the repentance of sin, the personal acceptance of Christ.

I chose the things that I knew they believed as a point of contact, asking each man personally the question to which they gave assent. Finally they were all to the place where they agreed that the Christian life was the only life to live and that sometime they would begin to live it.

Then came the question of salesmanship, "Could I make a sale?" With a silent prayer I opened the question. Turning to the Superintendent of Schools I asked him: "Mr. C, if these other men will openly acknowledge Jesus Christ and unite with the Church, will you?" Things were tense. It was so quiet you could almost hear yourself breathe.

He answered, "I will." I put the question to Mr. M, who was silent a moment and then asked. "What assurance can you give me that, if I say 'yes,' I will be able to go through with this program?" It was the question the other men had on their minds. Opening the Bible I gave them promise after promise. And before I left the house that night every man, but one, had said "Yes" to God, and the next evening they came to God's altar and into the church.

I talked to their pastor the other day. He said to me, "Our church is now self-supporting since our people have begun tithing. The building has been repaired and painted, my salary increased, and every dollar of our Centenary appropriation raised."

This illustrates the type of work we try to do. Just a word about our work with the boys and girls. Four afternoons of the week we have them come from school to the church where by illustrated sermons, drawings, and chemical talks the Word is put before them in a way that they can easily understand. Our boys and girls are the future of the church. Therefore, we do our best to win them.

We are very careful not to appeal to the emotional nature alone. It is an easy thing to get a boy or girl to respond to a certain type of invitation. We lay the foundation beforehand, so when the appeal is made the decision will be permanent.

We put on a stewardship campaign before we leave. I hold in my hand the tithe cards signed in the campaign just closed. We stress Life Service as well. Some who were won are now at school, or in actual service. We map out a community program for six months in advance before we leave the field.

This in brief gives you an idea of our work. The field is white for the harvest. God speed the day when every rural field will become the Kingdom of our Lord and of His Christ!

The rural Church should not only preach; it should, in addition, participate in civic life, inspire to love of knowledge, co-operate with other agencies, provide for social life, stimulate missionary spirit, train for service, introduce graded Bible study, develop high ideals, foster good health conditions, provide wholesome recreation, help to make good homes, develop loyalty to the community, assist in increasing material prosperity, develop Christian democracy and cultivate spiritual growth.

A Rural Parish Complete

Rev. W. K. Bradshaw
Pastor Methodist Episcopal Church, Harrisville, New York

Harrisville is a little village of 1,000 people nestling in the foothills of the Adirondacks. We have here a picture of Harrisville and its environment. A strip of country 17 miles long and averaging four miles in width.

In this village, there are three churches—the Catholic, the Disciples and the Methodist. In the north of the parish there is one church about three miles out called the Geer Church. I have traveled through all the ten school districts and have preached and held open air services in most of the districts, having people go out Sunday afternoons with me. Two lawyers go out with me to help in speaking, and the people help in singing. In that way we reach the country people and establish a point of contact. I have had as many as fifteen automobiles filled with people go with me from the village.

Here we have a picture of the village. You see the Methodist Church is located in the best place in the village.

This is a picture of the Diana paper mills, the only industrial concern in the village. Most of the employees are Roman Catholics.

We have here a picture of the pulp wood coming down the river. The pulp industry is not very extensive now, but in the summer time and spring pulp wood drives still come down the river.

We have here a typical street in the village taken in the early fall. The homes are attractive and comfortable.

We have here a picture of a sugar shanty. The land surrounding Harrisville is hilly and sandy and very poor. The result is that most of the farmers supplement their income by making maple sugar and working in the mill.

This is a typical farm house. There are some that are better and there are some that are not nearly so good.

We have here a placard advertising a dance. In that country round about the village, the recreation has been largely the dance and Sunday baseball. In all that territory when I went to that village, there were only two families from the country going to our church, and three or four families going to the Disciples Church. There are young men growing up there who have never been inside of a Church. There was one who came to our Church last winter one Wednesday evening as the result of a stewardship campaign and a reading contest, who had never been in Church before, and he was eighteen years old. By the way, the result of the reading contest was fifty-seven tithers lined up.

This is a picture of the Disciples Church. In the whole territory there are 223 families in the Methodist constituency, 97 in the Catholic, and 47 in the Disciples.

Methodists on the Job

This is a picture of the Methodist parsonage. When I went there, the roof was practically gone, the rooms were in bad condition, the piazza was falling down. There was a barn in the rear in dilapidated condition. They have put on a new roof, built a new chimney, put in hardwood floors throughout, also a new kitchen and

new lighting fixtures and new piazza. They have built a garage big enough for two cars in place of the old barn. Total cost was over $13,000.

This is a picture of the old Church crowd. These are the people who had been keeping up the Church. There are the two men in this picture who are responsible for making Harrisville a better place than it was in the past by arranging for the present program.

We have here a picture of the church crowd on Sunday morning. You notice the church is well filled.

This is the Sunday morning crowd taken on the outside. You see a goodly number of men and young people and children.

We have here a picture of the old primary department. When I went there the primary department consisted of about twelve youngsters in regular attendance with two old ladies as teachers.

We have now a primary department of seventy students, with a superintendent and five teachers.

We have a junior choir which is taking charge of the musical service on Sunday evenings. Last year we had a men's choir of from eighteen to twenty-five men who sang during the evening services.

This is a picture that was taken before hours on Sunday morning at the Tyler Sunday school, three and one-half miles out. The last report I had was that there were twenty-two coming to this branch Sunday school.

We have a picture of the Tyler grange hall. The social program is largely made up of dancing parties among the members. We have here a picture of the church at Geer corners. When I went there the plaster was falling off, the roof was gone, and the window glass falling out. We have put on a new roof, repaved, plastered and papered and painted the inside. We have here now a Sunday school averaging 27 plus every Sunday. Fourteen adults have been added to the church membership during the last two years and a half.

This is an inside picture of the Sunday school.

Here is a picture of automobiles on the way to outdoor service at some school house. My people have followed me freely and gladly in our mission to these outlying points of their community and during the summer months, we have ten to fifteen cars filled with people, going out some place and carrying a message to people who have not come to village churches for years and years, and people who possibly would never come were it not that we have established a point of contact.

A Community Program

This is a picture of the floor plan of the old Church with the basement—a small dining room, a kitchen and then a furnace and wood room. Above is the auditorium and prayer room. That is the way it was when I went there. This is a picture of the church basement under construction now, with the Sunday school and club room and the kitchen and furniture and wood room, dining room and showers.

We have here an inside picture of the dining room in the basement of the hall. The room is 63x20 feet.

This is a picture of the church and the hall. This was under construction at the time the picture was taken. I am sorry that our alterations in the church are not completed at this time. We are putting in new hardwood floors, memorial windows, and a new platform, and furniture, as well.

We have here the floor plans of the present Church—Sunday school room, the auditorium of the church with a community hall also to be used as a Sunday school room. The hall has a stage with dressing rooms on each side, making it possible for us to have what we have not had before—an athletic, literary and dramatic program.

Our people were so uninterested in the community with the old plant, that if an organization asked for the use of our dining room, they were refused. While this is a community hall, it is under the direction of our church and is going to be paid for by our people and all the entertainments will be under the direction of myself or my successor.

This is a picture of the inside of the hall. It is 65x30 feet. There is room for athletics of every type.

That is all, friends, with the exception that I would like to give you some statistics. The year before I went to Harrisville they paid their pastor cash salary $624. My first year they paid me $1,300, the next year $1,500 and this year $1,600. The total ministerial support increased in the two years from $789 to $1,838. Missionary giving from $385 to $1,595.

We have added eighty-two members to the roll of our church. We have increased our one Sunday school to three Sunday schools and the enrollment from 144 to 347, and the average attendance from about 40 to an average attendance of about 149. We have a Home Department in the Sunday school, of 80 members and a cradle roll of 47. We have a perfectly organized Church in all its departments with all the societies working. What has been accomplished in the village of Harrisville was made possible through Centenary aid. It never could have been done without the aid in pastoral support and on the building program. We have a people with a vision, and we are going forward to do still better work in the future than in the past.

An Adequate District Program

Rev. J. B. Hawk

District Superintendent, Portsmouth District, Ohio Conference, Portsmouth, Ohio

For a man who has been on the district only five years to stand before five hundred district superintendents and tell them what an adequate program is requires a lot of brass and nerve. In the beginning two or three things may be assumed. First of all, there ought to be a district superintendent on the job and in the next place, I would like to name the official. I think he ought to pick out a good Bishop, and then there ought to be a place where the district superintendent can work. He does not need a place to live. He'll never be at home. He ought to have an office where he can get out thousands of pieces of literature and letters annually. He ought to have a car in which he can travel ten and fifteen thousand miles a year, because he will not have time to wait on train schedules. He ought to make a careful study, take a photograph of the field. That requires some money, but, if he has nerve and if he can put up a story of what the field

can do, he can get the money with which to put the survey on. Having made that study, he is qualified, and not until then, to build a district program, because out of the picture he will make, he will discover the great thing that nobody else has ever found out. He will find that there are thousands who never go to church because the church is too far away. He will find a no-man's land between parish and parish and where nobody makes a gospel prayer. He will need to parish his district and put that on a map and show his preachers where they are expected to go. Before that, he will ask each pastor to make a map of his parish as he sees it himself and when that is done, the superintendent will have an organization, such as a District Rural Society or District City Society or combination of the two to reparish the district so as to assign each family in the district to some pastor. That parishing of the district will reveal the no-man's land where live thousands of men that are never touched by the Church from one year to another. It will show overchurching. It will show underchurching. The district superintendent should have that picture or survey in his mind and it should be charted and mapped and put into the minds of the preacher and carried to the laymen.

The Preachers

He ought to have a method of keeping up the morale of the preachers. Methodist preachers are isolated. Sometimes in the larger cities pastors live alone. They live apart by themselves, and God help us, too often apart from the world in which they live. They should be jogged out and brought into the race course and put on the track with the other men. It will be necessary in keeping up the morale to bring the men together frequently.

We organized what is known as the Portsmouth District Rural Life Association. That organization meets once a month and one parish declared they could tell when the minister went to that Association meeting because he had a new punch in his preaching and work, and they sent him back the next month with the encouragement to stay as long as it lasted.

We also discovered that it is necessary to pick out the men who can carry on a district type of work. I think Methodism will have to choose her men. The great temptation now is to take any man for any place, anywhere he is. We have a lot of local preachers on our hands, who have had the first, second, sometimes fourth, and fifth grade in school. They are the only representatives the great Methodist Church has in many charges. The Methodist Church must provide for these untrained men and the vast number of conference men who have never gone through high school, college, or seminary, and some who never went through the grades. It is necessary to take those men and train them. We have them in the Portsmouth District, and you have them in your districts, and we will have them for years to come and we must take those men and pump into their hearts a great pulsing hunger for that which alone will make them equal to our tasks. That will require district libraries, circulating magazine clubs, endless meetings of all kinds, institutes, efficiency meetings, where a man is hauled out of his seclusion and fear and taught to stand on his feet alone.

You will find men who will say they are men of one book. I remember a

boy preaching in those abandoned South Eastern Ohio hills, and he stood on his hind feet for two hours arguing that he read only one book, and "did not need to read man made books." I asked him why he ever learned to spell and read out of Webster's blue back speller. He ought to have gone to a Bible to learn it. He didn't go. But he is now, after four years, a student of good books. He has finished with great credit the four years Local Preachers' Course.

Programming

It will be necessary, in carrying out a district program, to have something in the nature of a *Program of Evangelism.* I hate to use that word because it is so wretchedly misused. The only program on many a district has been evangelism of the old one-idea type. "Bring out the Hook and Ladder," "Turn on the Hose," "Rescue the Perishing and Care for the Dying." We shall, also, have to do that if all the Church gets to functioning as it really ought. But there is a bigger evangelism than that, an evangelism beginning when the child is learning to pronounce his mother's name and to say "Daddy." An evangelism that will evangelize youth and adolescence, that vast maelstrom of life when the lad and lassie dream dreams, see visions, make high dedications, fare forth on thrilling adventures and holy crusades. When we have carried on that kind of evangelism, we will have done what the Portsmouth District has done the last year, we will have added the largest number of members to the church that have been added in the last ten years and they will be of the quality who can bow and lead in prayer, literally lead the hearts of men and women in prayer, who can go out into the by-ways and highways and lead men to the Lord, and who can play an honest game of ball, fatten an honest pig, and bake an honest loaf of bread. We will capture more men for Christ when our evangelistic emphasis is placed on the winning of the young and training them rather than upon rescuing the hardened, seasoned sinner. We are getting the biggest number of our members now before they are twenty years of age.

Women Needed As Evangels

The district program will also include a *Program of Women's Work.* There are multitudes of helpless girls who have married in their teens. They are scattered in our districts. They know nothing about that greatest task the world has on its hands today—the raising of men and women. No man preacher can tell them. It can be done only by a woman taught in that office, telling the women how to make good biscuits, and how to darn socks, and how to tell the story of Jesus Christ to a little child, and how to care for children in sickness and health, and how to keep a well ordered home, how to make a man go to his work and come back to his home and babies and not go wandering around after some other man's wife. That story is best told in home interviews, in vacation schools, in clubs and in classes of various sorts. Methodism has not touched that work yet. We have talked of licensing women to preach. God Almighty licensed them long ago. I can send out a call today and get any number of women who are waiting to go with this new and completer evangel because I get applications from every direction from women whose hearts and hands and heads are ready, and yet I cannot

send them because I do not have the money with which to send them.

Another feature of the program will be an *Educational Program* which will include the consolidation of schools carrying out to the remotest corner of the remotest place in the district, to every boy and girl in Methodist district and anybody's else district, under the Stars and Stripes, the opportunity for a good education. And lastly, please, I want to add this, because if there is anything I like it is to catch the bullets in my teeth and fold the brick bats to my breast as I have done ever since I was sentenced to Portsmouth District.

Every district ought to have an *Economic Program.* You cannot build humble, one-cell churches nor stately temples unless the people have more money than it takes to live on. There are great sections where it is not necessary to tell folks how to make a living. But we must do it all through the mountain regions, Appalachian and Piedmont, down through the Ozarks, off among the great plains and on the "frontier." You must do it in the cotton fields of the South and Southwest. You must tell people how to make a living while you tell them how to make a life, or they will starve to death and starve the preacher, and the church will starve to death. When the Methodist Church backslides and stops sending harrows, hoes, and harvesters and farm directors over to the mission fields of Africa and of China and of India, then, and not until then, it will be time to tell the hungry, neglected boys and girls of America, who lead a drab colorless life, that they must wait until some tardy and secular "Agency" comes along and shows them how to gain a living. And do not forget to tell them, "The Church is too busy preaching the Gospel."

The Methodist Student Pastor

Rev. E. Guy Cutshall

Methodist Student Pastor at the University of Pennsylvania, Philadelphia, Pennsylvania

When I went to Pennsylvania to become the Methodist minister to 800 students, I had the good sense to pick out a good Bishop who said to me at his very first opportunity, "I am a busy man, Brother Cutshall, but I shall always have time to talk over with you your problems at the University."

I may say that struck the keynote of the attitude of all the people of Philadelphia with whom I came into contact from the Bishop down to the humblest student. I speak of the cordiality of the reception of the ministers of the Philadelphia Conference, of the kindly interest and help of the officers, of the two parent Boards and Dr. W. F. Sheldon, and of the big laymen of the city with whom we came into working relationship.

I come then to tell my story and I was told not to be afraid of a certain obnoxious personal pronoun. I come not to defend a cause, but to illustrate an opportunity. The work in, and for which, I labor has already fastened the urgency and reality of its strategy upon the minds of the leaders of a progressive communion. I covet the ability to give you ONE picture of

our Church under the urge of the Centenary at work performing the task of the conservation of her Methodist university youth in the name of a much needed advance in trained leadership. My task then is not that of apology, but demonstration of the opportunity and of the fact that it can be done.

A Picture

The picture which I should like to give, like most pictures, has its setting. The scene is laid in America's second most populous state, in her third largest city, in her second largest university. In this university are eight hundred Methodist students taking work in every department so that we may say that they constitute a university within a university, and to the former university we may by every right of circumstance, save one, prefix such a word as Methodist, Wesleyan, Lawrence, Hamline, Boston, Northwestern or Cornell, save that it does not call upon the Methodist Church to furnish its students with secular instruction. This university within a university lies on a campus cramped, cornered, bisected, and dissected by the streets of Philadelphia so that every front of it is open to the snares and sins of a large city.

When we came to the work in September, 1920, we found it without status among students, teachers and religious workers. The nearest representative Methodist Church, similar to those possessed by Baptists and Presbyterians, was eleven blocks from the center of student occupation. The Presbyterians had had a full-time all-the-year-round Student Pastor for seven years, the Episcopalians six, the Lutherans four, and the Baptists four, but the Methodists, up to this time, had had no Student Pastor giving full time throughout the entire school year. We found not a single dollar's worth of buildings used exclusively for Methodist students. We began our work under these conditions. I want to give you the result which, in addition to liberal subscriptions from leading Philadelphia laymen, cost the Methodist Church the sum of $2,000.

Now, you know as well as I know that some of the finest results of pastoral privileges among students can not be caught up in the coarse meshes of the multiplication table, and the chances are that I shall forget some of the most important statistics, as I did at a previous meeting, but I wish to say that as the result of a year's work, where conditions are as difficult as anywhere, with a Centenary expenditure of $2,000, there have been accomplished things of importance and of strategy for the Kingdom. Two hundred and seventy students have been affiliated with the Student Center Church. The spiritual and recreational life of the students has been cultivated through personal and group evangelism on the one hand and through church socials, church receptions and home entertainment on the other. Four students have decided to go into the Christian ministry. Forty-five students have been led into concrete expression of the social service instincts by doing after-school-hours work in social service centers and like institutions of the city.

The pastor last year, in addition to spending 400 hours in field work, which culminated, with the help of the Board of Home Missions, in getting a piece of property which is used for social and religious purposes, had time to have fourteen hundred interviews with the students in office and rooms,

thus coming to know the names and problems of four hundred of them.

We have worked out a system of registration whereby it is possible for us to send a personal letter of welcome to every Methodist freshman of the university within twenty-four hours of the time of his registration. For instance, if he registers Tuesday, Tuesday evening there is a slip from the Dean's office, thanks to the Christian Association, saying he is a Methodist or has a Methodist preference. There were 260 that had letters of welcome in their hands by Saturday noon of the week of registration. Of these 260, some go home after school hours, and week-ends, so there are about 200 living on the campus. Of that number 130 were at the reception given to them Saturday evening in Calvary Church. More than that, the following day was the first Sunday after registration. On this Sunday over 33 per cent of these students did what? Stayed in their rooms, not getting up in time for the services which were those of Holy Communion, like many students are inclined to do unless you cultivate their alarm clocks? They were out at the service, more than one-third of them.

Like Dr. Baker and other Methodist workers we believe in cultivating student initiative. We believe in letting students do it. "Student work of the students, by the students and for the students" is our motto. We have thirty-two of the finest men on the campus for the eight departments of our work together with those who constitute the sub-committees. These students actually take responsibility and do the job. We do not have a student organization merely on paper.

I want to say that within fourteen days from date of registration our committee on visitation, constituted by a prominent track man and sixteen helpers, had called upon practically every Methodist freshman. On the third Sunday of the year, due to visitation by this committee and follow-up visitation by the Student Minister, eighty-one students affiliated with Calvary Methodist Episcopal Church as associate members.

I have a conviction, leaders of Methodism, that student work can be done and done under difficulties, done where the field is hard, and I would be willing to contract myself out in any University in the United States where there are at least 500 students, and guarantee results commensurate with monetary expenditure, and I have not any more ability in doing this work than the average young minister of our Church.

The Motive

I find I must hold myself down to this task with a deep motive. I am going to close with a statement of that motive. I am thinking of two distinct types of conservation and advance going on in western civilization. My attention now is not upon the civilization of China or India, but Christian civilization which finds itself so easily slipping into war. The one through invention, commerce, industry, mining and agriculture has to do with the nature that is outside of man, the other operating through art, literature, ethics and religion has to do with the nature which is inside of man.

The thing that distresses me is the utter lack of equality in the rates of speed of these two distinct sets of forces. Conservation of nature inside of man is not keeping pace with the forces that are exploiting and refining the nature which is outside of him. There is a struggle, a race on between

these two, a race born not of necessity in the nature of things but of man's lack of insight into the meaning and nature of inner factors and forces. As I view this race I feel like playing the part of a good Christian sportsman with the desire to see it well formed. I feel like helping to speed up the forces of moral and spiritual refinement.

Yes, there is a race on in western society today. It is a race between Thomas A. Edison and John R. Mott, between applied science and prophecy. There is everywhere a struggle between the test tube and the New Testament. There is no institution that can synthesize these two types of conservation and bring them under one control except one, and that institution is the Christian Church. Because of this fact I am interested in throwing my life, for the time being, and perhaps for all time, into this university pastoral work.

The most dangerous individual in our society is the man with the sharp mind and the dull heart, one whose mind has been exploited in the name of a selfish control of that nature which is outside of man, whose heart has not been exploited in the name of altruistic service. Given such a combination you have everywhere a peril point in a land of popular political persuasion. Knowing that we must bring religion to education, that God wants the New Testament to dominate the test tube and Prophecy to ride ahead of Applied Science and that the man of learning must be morally and spiritually moulded for the heavy burdens of a rocking civilization, we did leap to the task of conserving and cultivating our 800 Methodist students at the University of Pennsylvania. These students are going out to cut deeply into the life of our social and political existence. If they go out with poison in their minds and selfishness in their hearts, the deeper they cut the deeper will they carry their poison and seeds of death and war into the springs of the nation.

I wish to say that this work is absolutely strategic. It can be done in any university and it is best done by exploiting all the local factors and talents as the special workers bring to such factors their special equipment, program and emphasis.

The Wesley Foundation Social Center

Rev. James C. Baker

Pastor Trinity Methodist Episcopal Church, Urbana, Illinois, and Director Wesley Foundation, University of Illinois

You saw on the screen a little while ago a graph showing the amazing human resources of Methodism in the institutions of higher learning in this country.

A little more than one-fifth of all the students in privately supported institutions are Methodists, either members of the church or having expressed a preference for the Methodist Church. A little less than one-fourth of those in tax supported institutions are Methodists.

A survey was made recently of eighty tax supported institutions. In numbers, the Methodists were first at forty-nine of these institutions, second at twenty-two, third in five, and fifth in three.

Now, because of the fact that the

Methodist Episcopal Church has made up its mind to follow its students and keep company with them wherever they are in school, whether in our own colleges or in other institutions, the General Conference instructed the Board of Home Missions and Church Extension, and the Board of Education, to develop the student work in tax supported institutions, and such work is being undertaken through seventy churches at seventy-five places. Significant things are being done at Madison, Ann Arbor, Berkeley, Minnesota, Iowa, North Dakota, and many other university centers.

I have been asked simply to bring to you out of one State University situation, some of the things that are being done and to suggest to you, out of the concrete story, what is being done in other places.

The University of Illinois

I have been for fifteen years, at the University of Illinois, a fairly typical land grant university. The colleges that make up the University are the College of Agriculture, the College of Education, the College of Liberal Arts and Science, the College of Commerce, the College of Engineering with more than twelve branches of engineering taught, the Graduate School, the College of Law, and the College of Medicine, Pharmacy, and Dentistry.

Within a mile radius of the place where I am at work, there are over 8,000 students in residence at this hour. We have a church. We have a social center building. The outgrown church will be replaced soon, please God. The whole group of buildings will grow up fitly symbolizing in the very architecture the greatest human interest there is, namely, the religious interest.

Where do these students come from? Every state in the union and thirty-five countries other than the United States. These foreign lands are represented by 257 students. There are 93 Chinese, 24 Japanese, 22 Latin Americans, 41 Filipinos, 22 Hindustani—to mention only the big groups.

Whither do they go? All over the world. Not only do these students from other lands go back to their own countries, but our American students go to foreign lands in increasing numbers. It was found two years ago that of 339 engineering graduates, there were men working in thirty countries other than our own.

The Plan

What is our plan of work? First of all we seek to bring the students under the ministry of public worship. Nothing can take the place of providing a fit shrine at which the spirit can worship. I should feel that our work were not coming to a fitting culmination unless the students were brought to the church.

The first Sunday in November 600 took communion and thirty joined the church on confession of faith. Those joining the church were out of the freshman class, away from home, for the first time, caught in that tender period when leaving home had made them especially ready to yield to Jesus Christ. There is no time like the beginning of the freshman year to capture students for Christ.

The service of worship in relation to the faculty should be taken into account, also. If we can bring them under the influence of the church it will mean much in the life of the university.

Secondly, religious education. Through the Epworth League—an average of more than 400 this year so far in attendance on Sunday evenings! Through voluntary classes on Sunday morning—ten of them for students, with an enrollment of 470! Through courses for which the university gives credit which are offered during the week days! In this curriculum work for credit there are courses in the New Testament, in the Old Testament, in the Social Ideals of the Bible, and in the History of Religion.

Sometimes men ask whether it is needful that these courses for credit be offered. If you remember that here are students with their only opportunity for religious instruction in one of the most crucial periods you will understand that nothing could be more important than doctrinal instruction. If the church does not give it, it will not be given.

Then you have 400 Methodist students in the College of Agriculture, being scientifically trained in the science of agriculture. Shall they also be trained to be experts in the tasks of the Kingdom?

Our work is not a program put over on the students; it is a program that grows up out of the student life. We of the staff work with the students and the students seek to reach out and bring other students into their group. They have their unit systems. They gave more than $10,000 to the Centenary. They are at work on the program of the church. Our ideal is that they shall go out of the University as trained laymen and many of them into the specialized work of the church.

Thirty-seven per cent of the women who have been sent to the foreign field this year by the Woman's Foreign Missionary Society had their training in tax supported institutions, and twenty-six per cent of the total group sent by the Woman's Society, and the parent Board. This simply means it is worth while for the church to keep in touch with its students.

Foreign Students

Before I sit down, let me speak of the attempt through our program for foreign students to bridge international chasms, the response on their part, and the increasing number who are giving their lives to Jesus Christ.

Just before Christmas, four Japanese students made their confession of Christ and joined the church. Chinese students every year come into the church. For years I have had a group of Chinese students each Friday evening. They call it the Friday Circle, where we discuss the meaning of Christianity.

We always close with a little supper. Last year there were some thirty men sitting around the table, and we had a little class meeting, just the Chinese and one other American besides myself. These men, when they do become religious, have a warmth of experience that is touching.

One man said, "I am from an old system family, they opposed my becoming a Christian but for such and such reasons, I have become Christian." Another man said, "I, too, come from an old system family who took the same attitude. I thought, when I came to this country, that religion was a superstition. I had no place for religion in my life. Now I see its meaning and its power both for myself and China."

Another man said, "My parents opposed my becoming a Christian. I turned away when I knew I ought to be a Christian." Later he yielded his

life to Christ and I baptized him this summer.

Another man said, "My parents opposed my action, too, when I accepted Christ. But, sometimes a man serves his family best by opposing them. I have been praying for my mother and just now I have had word that my mother has become a Christian."

I want to tell you, men of the Methodist Episcopal Church, that it is worth while for the Methodist Episcopal Church to keep company with its students wherever they are in school.

A Downtown Congested Center

Rev. R. E. Scully

Pastor The Goodwill Church, Settlement and Industries, Cincinnati, Ohio

I am the pastor of the Goodwill Church, Settlement and Industries, Cincinnati, Ohio. I was sent to that city some five years ago. I could tell a story on the former superintendent who brought me there. He urged me to come, telling me it was the finest opportunity offered to a young man in the West Ohio Conference in twenty-five years. I found it was mostly opportunity.

I had thought I would teach. I had prepared myself to teach philosophy. Then, one of the Centenary Secretaries said, "Oh, don't do that. Do something real; get down next to raw human life." I certainly did when I came to Cincinnati.

When I arrived in the city, I found no reception committee to greet me. I had to look for my own house, and when I went down town to look for my charge, I did not know even where it was located. I crossed a lot of railroad tracks. It was dark and I saw suspicious looking characters standing around; I began to shiver and wish I had a gun. And then, then I saw the building—a little old dilapidated building, the ground not even owned, but leased! The gutter leaked; the cornices were hanging down; the walls were so black from dirt and soot that you couldn't tell the original color. And when I saw the people—men without coats or collars, women without hats but shawls over their heads and a lot of dirty squirming kids, I wished I were back in the university finishing the work for my degree.

But these are God's people too. Many of them are sturdy folk from the land of Henry Clay and from the regions where Lincoln split rails.

Our community is a congested tenement house district. A part of the railroad terminals, the grain elevators, the hay market and many factories lay within the borders of our field. At one time it was a wealthy residential section of the city. Many store front buildings now converted into tenements or rooming houses show evidence of a better day. At one time, also, there was situated a Methodist Church right in the heart of this community. But with the development of the suburbs the well-to-do retreated to the hill-tops and deserted the church; yet there are more people to minister to in this parish than ever before in its history.

The Vanishing Rich Man

My district superintendent told me before I came to Cincinnati there was a certain rich man who was going to build a big mission plant. I would be the pastor and superintendent, but after waiting patiently eighteen months and this rich man did not appear, I went to the Council of Cities at Baltimore and got a vision. From there I went to Boston. I stayed at Boston a few weeks at Morgan Memorial, and then came back to Cincinnati, and, with renewed vigor, said, "I will attack these problems before me." There was poverty and vice and squalor and congestion everywhere. Oh, how the poor people live in those awful tenement houses! Cramped quarters, dark rooms badly ventilated, no sanitary conveniences, no yards for the children to play in, nothing but the city's streets. I used to say, after preaching amid beautiful surroundings in a fine suburb and then coming back to our awful city conditions, "Is it right in the sight of God that so many people should be living in such beautiful homes and so many others in such hovels of poverty?"

So I began to attack the poverty problem by means of industrial evangelism and industrial relief. Some one has said the Goodwill Industries are one of the perils of Methodism. The Goodwill Industries are not a peril but one of the greatest blessings of Methodism. They seem to have been born for a time like this. In this day of unemployment all over the country the Goodwill Industries are giving jobs to thousands of men and women, paying them self-respecting wages and thus offering them "not charity but a chance."

Saint James says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace; be ye warmed and filled,' notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

The Beginning

And, I soon found it did not profit merely to preach the Gospel in a slot in the wall to these poor people. I said, "We must do something more than preach the Gospel as good as that is." So, we started the Goodwill Industries on the capital of $4.00. We had a lot of faith but not much cash. We said, when the rich man didn't come along, "we will launch out ourselves." We started to put the Goodwill bags in homes. Then we found a fine three and a half story building for sale or lease. With the help of a Methodist lawyer, without money but with vision, we leased this building. Then the Centenary came along and made a survey. Today we own property worth $70,000. Today we have a budget of nearly $50,000 carrying on the work of the Goodwill Industries, Children's Settlement and church, and most of this we owe to the Centenary.

I found through the Goodwill Industries we could get next to people's hearts. A little old woman, whom we called Mary and who had been to the workhouse so many times she could not tell the number, came to us one day asking for help. What she needed more than preaching was a chance to work. We gave her a job and then, through the evangelism carried on with our work, although a Roman Catholic, she became a Methodist. And thus many are won to Christ not first by preaching but by practical helpfulness.

This region abounds in children. Your heart goes out to the least of these in the Kingdom of God. There is no race suicide here. The families

are large. These little diamonds in the rough, when they are cleaned up, how beautiful they are! Sometimes six to eight families are huddled together in these dark, dreary tenement houses. I believe when it comes to comparing the gospel of prevention as against the gospel of salvation, the gospel of prevention is just as important, if not more so.

We begin with the day nursery and kindergarten where every day the motherless infants are taken care of. We have sewing schools and cooking schools and manual training clubs in which we teach the practical arts. We have girl scout and boy scout organizations, in which we train for citizenship. And a mothers' club in which we teach practical housekeeping. Some of these poor mothers who have no social life whatever, get their only chance in these meetings for a little real enjoyment. Then, through gymnasiums and moving pictures and play grounds we try to minister to the recreational life of the boys and girls. In these ways we are trying to meet all the needs of the needy children of the city's waste places. "For, what shall it profit a city if it gain the whole world and lose its children?" The poor hear the gospel gladly, but not all the poor.

Cincinnati has been slurred and slammed a good bit, but yet I must admit the saloon hasn't gone out entirely. It seems to me there are just as many saloons as ever in our district masking under the guise of soft drink places. And then, too, we find the pool rooms are still there. So we have to fight vice and combat sin in all its viciousness. Through our mission church we are endeavoring to do this as best we can, but we must have a more attractive office before we can hope for great success.

Last of all, I want to say that the greatest need of the down town congested field, this no-man's land, this desert, this wilderness of the city, is not more money, as indispensable as it is; it is not surveys, as valuable as they are; nor programs, as fine as they may be; it is a trained heroic and sacrificial leadership. And until we get men of the calibre that are willing to bury themselves in a region like this, we shall never win the city for God! In this field we need Dr. Grenfells who are not afraid to lose themselves for God in a territory morally, socially and spiritually as bleak as Labrador. We need Henry Morgans and Edgar Helms who go to the neglected cities saying, "The Spirit of the Lord is upon me. He hath sent me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Pray ye, therefore, the Lord of the Harvest, that He will send unto the "fields already white unto the harvest" not merely programs and surveys and money, but noble-hearted, Christ-like, courageous men.

The mental reaction on a worker whose toil slowly brings the useless and discarded into a state of fitness is most wholesome. The evolution for which he is responsible is music for the song awakening within his heart. He chooses the material for upholstering the framework which he has repaired with a feeling for the home it is destined to beautify and serve. . . . It is a part of the optimism which the Goodwill Industries bring to a man who finds himself developing in the same fine way as are the materials with which he works.

A Seven-Day-A-Week Program

Rev. James Thomas
Pastor Grant Avenue, Methodist Episcopal Church, Denver, Colorado

Six years ago I came to my pastorate finding there at that time a little over 600 members, and a fine preaching opportunity. There was a Sunday school of about 350, cramped because of exceedingly poor equipment, but well organized.

We found a people there who had been trained to think in terms of the larger thing that would come ahead, and so we had good soil in which to plant the seed for a seven-day-a-week program.

Our people believed in the preaching ministry. They wanted clear-cut, thoughtful, convincing preaching, but they also believed that the church generally, for a number of years, had built too largely around the life of one man—a preacher. They believed that many times, because of his magnetic personality, the minister is able to gather around him human filings and instead of building a church he may, and often does, build a congregation.

Our people believed in the teaching ministry. It was their faith that we needed to develop more largely a lay ministry. To do that, we had to have a real system of religious education. They were certain that we needed to build a big church school, and this could not be built about the life of one man. Ministers might come or go, preaching might be good or bad, but one thing was dead sure, that an organization built into so many lives, would continue to go on in spite of bad preaching and as a fine supplement to good preaching.

Our people believed in a Community Service Ministry. It is important that we do more than just ask the community for support. Altogether too many churches are like the first part of a balloon ascension. You remember when they had the balloon over the pit, their first call was for twenty men to hold the thing up, but later, after it was filled, they would call for forty men to hold it down.

Our people were certain that the thing necessary was to go out and put on a program so absolutely necessary in the life of the community that the community folk would pour into it the money needed. The Centenary survey showed that we needed $40,000 to put up the building! Not one member of our Church has more than average means. Some, yes many, said, "We can't do it." Then the Centenary came along. The Centenary said, "If you will spend the $40,000 we will give you $15,000 of it." So we started to spend that amount but instead of spending $40,000 we spent $90,000, and instead of getting $15,000 from the Centenary, we got $10,000.

So you will discover the Centenary helped us to find our own soul and aided us in finding the latent reservoirs of strength and power lying dormant in our midst.

Today we have a seven-day-a-week program. Our building is open at eight-thirty in the morning and remains open until ten at night.

A Place to Go

I was born and raised up in the iron mines in Upper Michigan, and

up there they told a story of an old Irishman, whose friend had died. Another friend standing near the coffin laughed and explained it thus: "Sure and when he was living, he didn't believe in Heaven and he didn't believe in Hell and here he is all dressed up and no place to go."

As a lad I worked down in the mines for ten hours a day, sometimes in powder smoke so thick I could not see the mule I was driving. Coming out at night I had something of the Irishman's experience. I many times have stood there on the doorstep of our home all dressed up and no place to go. The church on the hill was quiet and closed and still. The school house on the hill was closed and quiet and still. I went into the only door that was open and that was a saloon. I stayed right there night after night and broke my mother's heart.

I want to ask you this question in the light of Matt. 25: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Are you going to put all the blame for those days on me? Or must the church officiary and the school board share in my guilt? Were they not guilty of the sin of neglect? Who is the more to be blamed? Is it the church that refuses to open its doors or the lad who goes into the one other open door and goes there at the demand of a great God-given Social Passion? I would take my chances in the wisdom and justice of an Almighty God with the lad as soon as I would with those folks who closed the doors against him. I feel this thing out of the depths of my soul.

The Program

Well, this program came to pass in our church, and we are now open all day long. We now have a staff of five workers who have in their hearts this one big passion, that Jesus shall come into the lives of all the people touched in activities here.

What has happened? The morning congregation has been doubled, the evening trebled. The church has gone from 600 to 1300 in membership. At the old Wednesday night meetings, there used to be about thirty-five, forty, or sometimes fifty present. September, just passed, we averaged 375. For the month of October we averaged 442 in mid-week service.

Our Sunday school showed 510 on Easter, 1919; 618 Easter, 1920, and 1,568 Easter, 1921, averaging 1,210 for March. We used to pay about $1,800 per year to disciplinary benevolences and now we are paying over $6,000 per year.

We have an activities building open for nine months of the year, with a monthly average of over 12,000 people using that building. Why, there was one woman who phoned me and said, "I am a Christian Scientist, I have four children and want them to go to church with me, but they insist on coming to you!" She'll come around to us sooner or later.

For the month of October, there were 12,801 persons in that building during that month, receiving all sorts of inspiration. Does that pay? That is caring for in a constructive way the equivalent in population of more than four or five counties in our state.

Now as to spirituality. There are lots of people who say, "Do you not lose your spirituality with your program?" And, some of those people that ask that haven't any more spirituality than there is in the hind leg of one of the mules I used to shoe up in the iron mines. But anyway we don't.

The other evening when I gave the invitation for folks who wanted to become Christians, a man and his wife came to the altar and said, "We have been Christian Scientists for twelve years, and now want to give our hearts to the Lord."

Do gymnasium folks respond to the appeal for Christian service? There were eighteen young men from our Junior basketball squad—four were members of our church, four were members of other churches, and ten had no church connection. They came to the altar one evening giving themselves to the Lord. I called in Mr. J. C. Alderman, their teacher, and Rev. Charles Hardesty, the director of athletics and they informed me that the man most responsible for leading these fellows to the Lord was the "caretaker." He had been coaching their basketball team. Evidently we had a sexton who believed in God. He could run a moving picture machine and do lots of other things as well. There is no danger of losing out in spirituality if the leadership is right.

Something for the Young People

I wish you could have been at our Epworth League service last Sunday. The young Men's Bible Class led the service and their subject was "The Contribution of Athletics to the Church." One fellow confessed that he was scared to death to get up and talk, but this is what he finally said, "I have become an attendant at this church because they had a basketball team." Others told of how fellow after fellow now in church school and church services was gripped first by our activities program.

I used to have church socials with six girls to every fellow. Now we have a fellow to every girl in the church!

Then we had to match our week-day program for nine months of the year by something for the summer, a most dangerous period in the lives of our young people. So we secured ten acres of land in the Pike Forest, 53 miles from Denver. Up there in the hills, God Almighty is helping us save groups of young people during these three months each year. Sunday afternoons we have a lot of strolls organized. We call them hikes during the week, but we want to be religious on Sunday.

Now for a few slides and I am done.

There is the three-story building. There we have added thirty-one feet and a half to the church auditorium where we have put in a great choir loft and pipe organ.

This slide shows something of the seven-day-a-week program. Every class above the primary department becomes a club of some kind. The teacher is expected to put on a week day program, to supplement her Sunday work with the group. There is something here every day of the week.

Here are a few of the men who are helping the pastor.

Here is some of our billboard advertising.

Here are the children in Sunday school on Easter Sunday morning. This picture shows 1,568 present that day.

Dr. Forsyth said that the Grant Avenue equipment is one of the finest pieces of equipment in America. The District Attorney, Philip Van Cise of Denver said, "The Grant Avenue program is one of the greatest assets of the Department of Safety of the City and County of Denver." Mr. C. C. Gates, President of the Gates

Rubber Company said, "I don't go to church much but I'll make a modest contribution of $1,000 because you are now putting religion in an economic package that appeals to a business man."

City-wide Planning

Rev. John E. Martin
Pastor Detroit City Parish, Detroit, Michigan

When asked for his opinion of the first session of the peace conference, Secretary of State Hughes is reported to have said: "We gave them the facts."

The Centenary has given Methodism the facts—we know now that we are living in the midst of unevangelized masses of people. This first slide takes us back to the Centenary subscription days when we were told that within this immigrant zone there were 56 per cent of the population of the United States, 75 per cent of the foreign population, and that the zone itself covered only 18 per cent of the territory in the nation. We were also told that eleven states in the frontier had a population of six and one-half million, while within a twenty-five mile radius of New York City there were seven and one-half million.

A Little Thinking

These facts got us to thinking. We noted that Detroit was at the heart of this immigrant zone and we started to look for these peoples whom the Centenary told us lived at our very doors. Imagine our surprise when we found them, the folks we were looking for, fifty-four nationalities, with forty-nine of these groups enrolled in our public schools. We also found that our city had grown at a tremendous rate, doubling its population in the past ten years. Where had these folks come from? This slide shows three tides of immigration. They brought us three distinct groups of peoples. Then the gates closed. The country was at war. Detroit continued to grow at an amazing pace. Where did these foreign peoples come from? This slide shows the state of Michigan with over fifty counties in dark relief—counties that poured their cosmopolitan populations into the twelve great cities of 25,000 and over—standing in clear white areas on the map, indicating that the populations of these areas, in which the cities center, had increased during the time the other counties were decreasing. The problem was solved. The nationalities had come to work in the cities, as aliens, when our boys had gone to the front. They had come from the rural sections, and they had come unevangelized. Our rural and our town problem had become a city problem. We recognized our responsibility. If they go back to these rural areas again, they must go back evangelized. Our program for Kingdom conquest is on. There is in reality no rural, or town, or city problem. It is a national problem—the evangelization of these masses must engage the attention of every Kingdom builder.

Systematic Procedure

The next step in city-wide planning was to locate these groups in the city. But yesterday we could say

that certain groups were segregated. Today it is a different problem. Wages and privilege have made it possible for foreigners to live in the best homes and the best locations within the modern city. We found it almost impossible to make a house to house canvass. Facing this difficulty we discovered it possible to make a nationality survey almost single handed, by taking and tabulating the enrollment of our public schools. Here we have a map showing the location of one hundred and fifty public schools. Note that they represent the entire territory within the city and about these schools live the pupils attending the schools. In order to test the accuracy of the map, we made a canvass of house to house character around two of the schools, and found that we had reason to trust our findings. This slide shows the tabulation of a single school's enrollment. This slide shows the entire tabulation of the one hundred and fifty schools. The map has stood six months' test without a single unfavorable reaction, and the Detroit Board of Commerce printed it in their June Bulletin for 1921, calling it the most vital and informing nationality map yet made for the city of Detroit. Remember that this was a Centenary product. Detroit Methodism had found a new city and a new responsibility born of cold honest facts. We must now go to work as never before.

The next step in "city-wide planning" was a city-wide conquest program. This slide shows the resident areas with established churches and our missionary areas in darker color with missionary constituencies. The map absolutely changed our outlook. For example this slide shows the location of the Italian population. Formerly we had thought that in section fourteen the large mass of Italians lived. Our new map showed the population living throughout the entire east side of the city and in three centers we have extended our work. So with other groups the predominant number were to be found in places where we had not yet discovered that city migrations were taking place. We also found certain areas destitute of evangelistic effort. The result of this map study revealed the startling fact that we had three hundred and fifty thousand in the membership of the churches, with over seven hundred thousand peoples unchurched. This figure is for all churches—Jewish, Protestant, Catholic, etc.

A City Parish

Our next logical step was to organize what Bishop Henderson has been pleased to call "A CITY PARISH." In reality it is a single pastorate of many fields. The administration is in line with our Methodist polity – Bishop, District Superintendent, Pastor. The staff is a brotherhood of all Methodist workers in missionary lines throughout the city. The fields, churches, and equipment are one. The City Parish Pastor directs in all fields. The missionary program is a unit. Through the Methodist Union the entire constituency of city-wide Methodism is brought into line, and becomes responsible for the growth and development of the entire missionary program. The support, financial and otherwise, comes from the local churches, the Centenary, and whatever support the missionary centers can raise. This slide shows the paid staff of twenty and more workers. Volunteer workers bring the number up to fifty. We have the support for these workers from the Board of Home Missions and Church

Extension, the Woman's Home Missionary Society, the Detroit Deaconess Board, and individual gifts. After a year we can say that more has been accomplished for the advance of missionary work in Detroit amidst masses of people, than in ten years previous. This we take is the result of the Centenary movement without which this city-wide planning would never have presented itself to our Methodist constituency as a definite task.

Equipment

A few slides now will show the character of work done in these missionary fields. Suffice it to say that the work is along institutional lines. Here we have a practically abandoned church equipment. The English speaking congregation had about given up the struggle. In this section had come to live a predominant Hungarian population of about fifteen thousand. This Church represents a valuation of at least fifty thousand dollars. The first service a year ago had thirteen present and forty in the Sunday school. This picture shows you the Church crowded with Hungarian families. The Sunday school has filled the rooms of the school building. The basement of the Church proved to be one of the finest equipments possible but the basement was occupied by dust and cobwebs. No one had thought of holding a meeting there for long months. We founded the "Detroit Goodwill Industries," and now we are crowded for more room. This slide shows the workrooms and the store where we sold a thousand dollars' worth of goods last month and employed thirty-two needy people. The parsonage house became a day nursery and 203 children were cared for in a single month—one hundred per cent of these foreign. Here is the picture of a house the Methodist Union and the Centenary bought to enlarge our equipment. Over five hundred cases a month are cared for. Hail to the Centenary! A modern movement that can take a church out of its grave-clothes and breathe into it the breath of life.

Parish Accomplishments

Pass now to another center, known as our Palmer Memorial Church. Midst the forty-two thousand Italians this church has existed without doing a definite work for the masses. A single year ago the Centenary sent an Italian Pastor and his family to live and work in this center. Three weeks ago the communion service was a gathering of two church societies. The English speaking pastor and the Italian speaking pastor followed each other in the reading of the communion ritual. At the close of the service three tables filled with Italian families communed and five of English speaking families. Here is a picture of the boys' club and here one of the girls'. The Italian pastor has organized an educational circle and enrolled 460 students last year surpassing all efforts of the Board of Education. The staff of teachers was furnished by the school board and great credit given to the church for its ability to enroll so many students. Through the class work done in this center three hundred Italians have applied for their citizenship papers. Here are four young Italians offering themselves as candidates for the Christian ministry and these young men are now being taught by our Italian pastor. Being a man of missionary zeal he took a few workers and held a service in another section of the city. This is the result. A larger congregation of Italians met

for worship in one of our resident churches than had been accustomed to meet in their appointed place of worship.

Another section of the city presented us a challenge midst fifteen thousand polyglot people, with not a single Protestant outpost. We sent in this lone worker. First she visited the neighborhood. Then she got a blackboard and asked the children who would join her classes to put their names on the board. Here it is—a truly polyglot crowd. We rented a house from a Russian woman who has been one of the best friends of the work. She had lost her all, together with her parents, in the Russian upheaval. After a few weeks this picture was taken. It represents a human magnet drawing unto herself the children of a neighborhood. Here are the boys—the terror of the neighborhood—an officer told us. Here they are up in the attic, and what a change! The officer says, "If a house like that can win boys and change them as they have been changed, then we need more in the city." Here are the girls. They have been invited indoors to learn to cook, to sew, to keep house, and, while they are doing this, we win them for Christ and the church and Sunday school. Here is the clinic —1,147 cases during the month of June. Hundreds of homes have felt the healing of this lone worker who has multiplied herself by training young women and men of our resident churches to assist her in the task.

Time fails to tell of the other three centers and the half dozen missions to individual groups of people. Our church parish has now gone into every section of the city. We are centered for the years to come. The whole program is to the credit of the Centenary.

It is our absolute conviction that this God-given movement has made possible for America a new day. Methodism has the polity, the courage, the devotion to accomplish the task of Christian conquest. The masses are now seeking for direction. It is an hour of supreme importance. If the Centenary can be carried to completion and the work developed upon the foundations already laid, we believe that we can accomplish the Christian conquest of the masses. May the day soon come when at the mention of His name every knee shall bow and every tongue confess that He is Lord of all.

Our New Home Missions

Rev. William S. Mitchell
Pastor Calvary Methodist Episcopal Church, Philadelphia, Pennsylvania

I am not a missionary secretary, a field representative, or department head. I am simply a pastor. As I come to you this afternoon I have no thrilling story to give you of some marvelous Centenary project. I am merely one of the men who are paying the bill. I take it that the thing you wish from me this afternoon, the thing in which you are interested, is the thing in which I have been interested as the pastor of one of the churches making a large contribution to the Centenary funds.

I take it that we are perfectly conscious that the business of the Kingdom of God is Big Business and that not a man of us believes that, in this world hour and time, Methodism, ought to put this Big Business of God back again on the basis of Little Business where it was before the Centenary came.

What we wish to know, what you wish to know is this: whether the Centenary program now outlined and being carried into operation is worth while, and, whether we are getting 100 per cent out of that program in return for the money a great church is putting into it.

It is my task this afternoon to sum up this program, with all of its vast expanse of field and variety of activities in fifteen minutes! The past week I have spent in the interest of these fifteen minutes and of yourselves in personal investigation and conference at headquarters that I might know first hand this great program of Home Missions I am to present to you. As I have listened this afternoon to these glowing speeches from the men in the field, I have the feeling of a man in the front trenches who, looking out, can see the very shells crashing, the very charges being made, the very trenches being taken, which a few days ago, he was studying over the shoulders of the Commander-in-Chief and his staff, as they outlined them in military orders from the maps of campaign.

I can sum up this greatest Home Missionary program our own Church, or any other church, has ever proposed in two words: MEANS! and, MEN!

Means

There is no need to tell this audience this afternoon that there is an immediate relationship between buildings and equipment and the kind of a program which has been described by these speakers to whom we have been listening. You cannot put on a program such as this they have carried through so splendidly with the old-time church structure and the old-time equipment. That would condemn it at once to failure. If we are ready to go nowhere and to do nothing then by all means let us go back to the means of our fathers, but if we are ready to go somewhere and bring things to pass then we must squarely face the need for new and adequate means to achieve our ends.

If you ask what the building program of the Board of Home Missions is I will answer you it is this: to provide in those strategic points along the whole battle line of Home Missions where the line is the weakest, or the victory is the nearest, the kind of equipment our forces need to win the day. Thank God, we are building along this great battle line fortresses and citadels which will be sufficient to hold it against God's foes for ever and a day!

Let me give you an instance. I know a church in perhaps the most strategic suburban field in American Methodism. For twenty years we Methodists had trifled with that situation and well nigh lost it. This Church had only a promise from the Centenary, (I won't ask all those who had Centenary promises to stand up!) All this Church had from the Centenary was a promise, and yet, on the strength of that promise alone, this Church has increased its benevolent giving 900 per cent; it has doubled its membership, not permitting a single strategic Methodist family to be lost within these Centenary years, and on a recent Sunday received into that Church the entire managerial

force of a million dollar corporation recently organized near its vicinity. If we could know the truth, I am sure of this, that our Centenary funds expended upon building and equipment operations have duplicated and more than duplicated dollar for dollar by the conditional gifts, not Centenary money, required in order to secure the promised assistance from the church at large.

I think of this building program of the Board of Home Missions, and it is changed under my eyes as I think of it. Figures are transfigured into institutions. I think of Morgan Memorial in Boston and Union Church in New York and Fifth Street Temple in Philadelphia and of the Goodwill Industries in Buffalo and Cincinnati and Los Angeles, and of Frank Baker's Socialist Hall in Cleveland transformed into a center of the Kingdom of God. So it goes across the continent and back again. As I think of these institutions and what they divinely mean for the Kingdom I feel that we are face to face with the kind of strategy which will take America for Christ in deed and in truth. What projects they are! And how already the nation as well as the Church feels the drive and power of them! But let us turn to the problem of Men.

Men

I wonder if any of you ever heard the question, in those earlier days when we were dreaming these dreams which now stand achieved as great institutions, "Where will we find the men to man these institutions you are planning?" The greatest single problem Methodism faces in the Centenary and its implications is this, the problem of Men, the problem of leadership, the leadership which can take America for Christ.

If you would seek the most desperate need for leadership in our great church you would find it in those 4,000 and more charges which are marked in the minutes "left to be supplied." I do not need to inform any district superintendent in this room what those words mean nor the visions they conjure up as you think of the problems of leadership. It is here that leadership is at its lowest and experience and skill and personality and ability as well. And yet, 4,000 of the charges of Methodism must depend upon the leadership which these inexperienced, unskilled and frequently incapable men must give. If anything can be done to solve this problem the Centenary must do it. And is doing it!

The Country

The first item of the Board of Home Missions program as it concerns MEN is that of training. Most of these "supply charges" I have mentioned are rural. Last summer over 3,000 men drawn from the rural charges of Methodism were in training in the rural summer schools of the Board. Three weeks in which to get a theological education! It didn't take with some of us in three years! But three weeks! What can be done in three weeks? What can any man get out of such a brief period as this under men who are not professionally trained teachers? Let me answer you with facts.

There is a rural preacher in Oklahoma by the name of John Thatcher. He comes from the alkali districts where the inhabitants eke out a living with prodigious toil, from soil which produces scarcely enough returns to enable them to live. John Thatcher was an $800 supply preacher when they sent him to one of these summer schools. He brought home just

two things from his three weeks. He met an agricultural expert there who told him that he thought if John would plant his cotton on the miserable run down farm he rented to eke out his munificent ministerial salary, down in the furrows instead of on the ridge, as was the custom of that section, it would escape the alkali, when the rains came, as that rose above it to the surface of the waters owing to its lighter gravity. John tried it and to the amazement of the whole region John Thatcher raised the greatest cotton yield that section had ever known and revolutionized its method of cotton culture. This made John a marked man in his community instead of merely "that poor Methodist preacher!"

The second thing that John Thatcher brought back with him from his summer school was the idea which the recreative program of games and sports had suggested. John had several boys and no one had ever thought of doing anything for the boys in John's town, so, after his arrival home, John took his boys and some of the neighbor boys out on the lots and taught them some of the games he had learned to play at summer school. Soon all the boys in town were begging to be admitted to the fun. As winter came on they built a shack opposite Thatcher's Church for the boys. Soon the Congregationalist preacher in the town got a call and left. A little later the Baptist preacher got his call and left. John Thatcher was an $800 preacher and he couldn't get a call so he had to stay. The only job he had was the one he was holding down. Then the Congregationalists and the Baptists got together one night and sent a committee to interview John. They said: "John, you are taking care of our boys anyhow and not getting a cent out of it. Why can't we have a Community Church and you be our pastor?" Today, in John Thatcher's town, there is a neat, commodious, modern church of wood, with a library and reading room and gymnasium and they are paying Thatcher a living wage and the Kingdom is coming in that town. It cost $19.75 to keep John Thatcher in school three weeks, but see what came out of it. Did it pay?

Does It Pay?

Does it pay? Statistics show that every sixth man who attended these schools is getting an increased salary of $500 or more, not missionary money, but his worth in cold, hard cash from the church he is serving or some other which saw the kind of service he was giving. In fact one conference has decided it will forbid any more of its men going to one of these schools for no sooner do they return than some rascally district superintendent in some other conference picks them up and offers them more money. Pretty good returns for the Church, for the ministry and for God on an average expenditure of $19.75, would you not say?

The Board is reinforcing leadership by its location of rural experts in connection with a number of strategic educational institutions and scholarships offered for short courses of training in these institutions. A notable case of this type of investment was that of John Anderson, a young Negro preacher who was given some three months of training at a cost of $300. This young Negro preacher, at the close of training went to a hopeless rural charge in the South with two broken backed sheds for churches and a membership ignorant, living in shacks, with neither hope nor prospects. This

man's leadership revolutionized that rural Negro community, lifted the level of life, inspired hope and substituted a new and pure social life for that, which at best, was only degrading. The churches were repaired, the prosperity of the members promoted until they began to improve their own homes. Even the white folks of the adjoining farms came to learn how to cook and preserve and can from this Negro leader. $300 to change the outlook and uplift and material condition of a community, with the church of the living God as the cause and source of this all. Did it pay?

The City

From the country I turn to the city. Oh the CITY! It well nigh breaks my heart when I look into the modern city. I am a city pastor and have been for half my ministry. I was a city pastor before the Centenary came, when men questioned whether the city ever could be conquered by Christ. Thank God that question the Centenary at least has settled. The City can be captured if we will pay the cost! For three years now it has been my privilege to spend my summers in the training schools for city pastors, from coast to coast. I wish this afternoon that I had the time to tell you what these men are doing and dreaming and planning, the programs they are carrying out, but I can tell you there is a new day and a new leadership in Methodism in this difficult field of the city.

There is a new hope before us, a hope that is made possible by the Centenary for men whose hearts were hungry. Into every strategic city of this country we have sent out of the Centenary the means and men to meet these desperate city problems face to face and to meet them with the belief, founded on the experience of others, that these problems can be conquered, and with the magnificent strategy which includes them all.

And then the foreigner! You cannot think of the city and leave him out. How the weight of him weighs down the heart of America today! Two weeks ago I spoke in our great Elm Park Church in Scranton, Pennsylvania, in the heart of our great anthracite region and its myriad foreigners.

As I spoke in the Church that night there in a front pew sat a whole row of Italian folk. They weren't apologizing for being there. They belonged there. They were members of the Italian branch of this, one of the greatest, richest churches in all Methodism. Thank God the time has come when as Methodists and Christians we can have a Big-Brother policy like this that gets down underneath the skin of this problem of Americanization and stimulates the foreign born soul by the big hearted fellowship of genuine Americans who are willing to be brothers to him for the sake of the Lord Jesus Christ. We must have more of this and the program of the Board proposes to have more of this. Every foreign speaking church is a potential American church and every child born into a foreign speaking home beneath the Stars and Stripes is not a potential but a bona fide American with the right to American fellowship along with every other American right which is his by birth!

Evangelism

If there is one thing, of all the program of this Board which is closest to my own heart, as a Methodist pastor, it is its program of Evangelism. I am a Methodist pas-

tor. I found my Lord at the altar of the Church. I believe in the redemption, not only of individual souls, but of those vast corporate personalities of modern society and through the same saving Lord, and by the same saving power. With all my soul I believe the hour has come for a new vision of evangelism. The evangelism which holds three weeks of meetings and then departs is not the kind of evangelism for today. When I think of what the Department of Evangelism is proposing to do my heart thrills. I think of those decadent communities where the heart has gone out and the wealth has gone out and the youth has gone out and all that is left behind seems to be poverty and despair and impotence and degradation. I think of the churches in such communities, dying like the community about them.

No evangelism they ever heard of is within their reach. They cannot afford a revival of religion. Then the program comes. I thank God again that the Board of Home Missions and Church Extension has been able to decommercialize evangelism. It is the program of this department of the Board to send into these decadent and needy communities evangelists who are equipped to meet the whole problem of a community's revival in the religion of an Almighty God. These men are dependent not upon the sordid trickery and charlatanism of the average evangelist for their pay, but under fixed salaries from the Board go to such communities as spiritual physicians to heal souls.

I have recently had before me the records of what these men have been able to accomplish. We have had 204 per cent increases in membership in churches where such campaigns have been conducted, 240 per cent increases in the membership of Epworth Leagues. Salaries of pastors advanced (on one district increased more than $3,000), buildings repaired and redecorated, bills paid, Centenary pledges collected in full.

I do not know how you men who have listened this afternoon to this hasty resume of a great working program feel about it, but I want to say to you as pastors and laymen and district superintendents that this program and its achievements is a literal hand to hand grapple with the mighty Christian problems of America! These men who are furnishing these plans and leading these forces are not managing the campaign from a desk somewhere. They are out in the thick of the fight and have put their own lifeblood into it. The program with that kind of a devotion in it must win. It is the kind of a program upon which I think Jesus must smile today. It is the kind of a program and faith which cannot be conquered by any difficulties this world holds. I do not know what your conclusions have been, what your verdict as we come to the close of this afternoon, but as a pastor of one of the churches furnishing a very material part of the money for the program's support, I want to say to you this afternoon that I am sold to the program and trust that you are sold to it also.

In this hour God is measuring how large our faith is and how large our Christianity is. Either we have the faith for God's greatest hour and we can achieve His greatest plans in the hour, or, we are found shamed and helpless by the smallness of our souls and the weakness of our faith and with one sweep of His mighty hand God will brush us out of the way that He may make place for the people who have the vision and the courage for His day.

II. Race Relations in the United States

Have we not all one Father?
Hath not one God created us?

Present Day Negro Thought

Mr. Emmett J. Scott
Secretary-Treasurer, Howard University, Washington, D. C.

It was the remark of Frederick Douglass upon an occasion of memorable moment that it was "a long journey from a Maryland plantation to the platform of Fanueil Hall, Boston."

As I stand in this presence tonight I know something of the emotions that must have stirred Mr. Douglass' mind and memory. He had traveled the long journey from bondage to liberty and freedom.

Born too late to know anything personally of the horrors of slavery, I yet heard from the lips of my parents, both of whom had suffered under the yoke of "the covenant with hell" stories of the dreadful institution. Poor and humble, yet God-fearing and ambitious, they were determined that the oldest son of their family of eight, together with his brothers and sisters, should not be denied the scholastic opportunity which they had all but missed.

At the age of fourteen, after completing the meager course of study offered by the colored schools of Houston, Tex., I was sent to Wiley University at Marshall, Tex., then a little "fresh-water" Methodist school—now grown powerful in service under the guidance of Matthew W. Dogan, himself a product of another Methodist school.

Then and Now!

I shall never cease thanking God that He led Isaiah Benjamin Scott and Wade Hampton Logan to suggest to my parents that I be sent to that Christian institution. Each day seemed to bring some new experience, some new vision of life, some new idea of service. I was thrilled. Still, in my vision to-day, there lingers the memory of the staunch Christianizing influences that directed the groping, untutored minds of the eager hundreds who crowded the all too small dormitories, the tiny dining-room, and the all too few class rooms. We knew none of the conveniences of modern educational institutions, and yet, as I look back over the years, I still recall the primitive little "university" as the dream beautiful. What boots it if sacrifices had to be made, if privations had to be endured if one were to remain in school! In view of the present high cost of modern education and living, what do you think of these figures? Tuition, $1.25 a month; board, $6.25 a month; laundering and incidentals, approximately $3.00 to $4.00 a month additional,

and yet what a time we had to secure even that small sum each month!

For ambitious students, willing to work, opportunity knocked at the door. I was in, and so drew the coveted position of university postman and expressman—that is, twice a day I had to make the long trip to town carrying and securing the school's mail, looking after express and registered packages, and doing the small errands of the student body. By the time my third year arrived the educational bee was buzzing in the bonnets of my younger brothers and sisters. My father's resources were stretched to the breaking point, with not enough to go around. It was "drop out," or "dig in." I dug in. Therefore, being forced to remain out the autumn quarter, my coveted job was usurped by a more fortunate student. But the school's hogs had to be fed with the kitchen's refuse and wood had to be chopped that meals might be prepared and so after all I was happy, for the sums I received for my services helped me through that third and last year.

Now, the other side of the picture: My oldest son is a graduate of Tuskegee, of the Phillips Exeter Academy, New Hampshire, and has received the degree, "civil engineer," from the Massachusetts Institute of Technology; one of my daughters is a graduate of Tuskegee, of Bradford Academy, Massachusetts, and is now a Junior at Wellesley; another daughter also is a graduate of Tuskegee, now attends the Washington (D. C.) Normal School, while my joyous twins, also products of Tuskegee, are in Howard University. I trust you will acquit me of having one single touch of vanity in remarking upon the advantages of my children, for I have not one single bit of it. I simply happen to have a God-fearing wife who decided with me, and just as my mother and father decided, her mother and father decided to give her a bit more education than they were able to receive; we were determined that these our children should receive a more formal education than we ourselves were able to receive. But these children have had no hardships. Yet there have come to no one of them such awakening impulses as the great Methodist Episcopal Church provided for me, in the temples of learning it has established and sustained for so many years in the heart of the great Southland.

Thank You

And so, my friends, if I have been interminably long in these preliminary remarks it is because this is the first time I have had opportunity to express to the guiding spirits of the great Methodist Episcopal Church my gratitude for the chance they gave me, and such men as Bishop Robert E. Jones, I. Garland Penn, J. W. E. Bowen, Charles Tindley, and hosts of others. Truly, I may say, "It is a long journey from the red mud hills of Harrison County, Tex., to the National Conference of the Methodist Episcopal Church, Detroit, Mich.!"

For three years after leaving Wiley University I was employed in various capacities by a daily newspaper at my home, serving first as assistant janitor and winding up as a clerical assistant in the business department. Afterward, for three years, I edited a newspaper of my own and then went to Tuskegee as Booker T. Washington's confidential secretary. For twenty-two years in all I served that good man and the great school he established. During

the world war I was special assistant to the Secretary of War, advising in matters affecting colored soldiers and civilians. Since July 1, 1919, I have been secretary-treasurer of the Howard University, generally acknowledged to be the National University for the education of colored youth. I have thus had opportunity to come in contact with and to know most of the leaders of my race during the past twenty-five years. It has been my privilege to know something of the currents of thought and opinion among colored Americans.

A New Order

Let me say, to begin with, it may be accepted as a fact that as a result of the world war colored Americans are thinking in terms of that new order of things to which Woodrow Wilson referred when writing to a group of New Jersey men in March, 1916.

He said: "Every sign of these terrible days of war and revolutionary change, when economic and social forces are being released upon the world whose effect no political seer dare venture to conjecture, bids us search our hearts through and through and make them ready for the birth of a new day—a day, we hope and believe, of greater opportunity and greater prosperity for the average mass of struggling men and women, and of greater safety and opportunity for children.

"Men everywhere," he said, "are searching democratic principles to their hearts in order to determine their soundness, their sincerity, their adaptability to the real needs of their life and every man with any vision must see that the real test of justice and right action is presently to come as it never came before.

"The men in the trenches, who have been freed from the economic serfdom to which some of them have been accustomed, will, it is likely, return to their homes with a new view and a new impatience of all mere political phrases, and will demand real thinking and sincere action.

"The days of political and economic reconstruction which are ahead of us no man can now definitely assess, but we know this, that every program must be shot through and through with utter disinterestedness, that no party must try to serve humanity, and that the task is a very practical one, meaning that every program, every measure in every program, must be tested by this question, and this question only: Is it just; is it for the benefit of the average man, without influence or privilege; does it embody in real fact the highest conception of social justice and of right dealing without respect of person, or class of particular interest?

"This is a high test. It can be met only by those who have genuine sympathy with the mass of men and real insight into their needs and opportunities, and a purpose which is purged alike of selfish and of partisan intention."

Present Day Negro Thought

If then I may seek to interpret "Present Day Negro Thought," I must call attention to this new spirit which has gripped the hearts and souls of black men as well as white men. We are thinking in terms of life, love and liberty. Eager and willing, 400,000 black men responded to the call of the colors.

And, may I say in passing that as to racial population we were pledged to furnish eight per cent of the conscripted group, but, under the execution of the draft, colored men furnished fifteen per cent plus of the number required.

Nearly 200,000 of them went overseas to fight for democracy which they but imperfectly understood, but which had been pictured to them as an idealism as holy as ever Crusader went forth to battle for. Their loyalty remained untainted. They resisted the temptation to nurse their grievances. Patriotically and heroically they met every human test. They were commissioned to go forth on a grave and perilous adventure. They were sent to the trenches and war-swept regions where, at night, "the troubled earth between the lines was carpeted with pain" to those regions "where death rode whistling in every wind and where the very mists themselves were charged with awful torment."

And now the war is over. The disappointments of a fabled democracy have set them thinking anew. Disappointments make men philosophers. Now, as never before, Negroes are thinking not as individuals, but as a group. We share a common grief, a common disappointment, that a great nation which in war promised, should in peace deny to them, "the new freedom."

The Negro was called to the colors like other men.

He fought like other men. He died like other men. He feels the urge of manhood like other men. He feels that if his country in its hour of trial and peril compels him to fight its battles, it should, in time of peace, secure to him complete protection of life and liberty. He feels that he should enjoy the same civil and political rights without distinction that other men of the republic enjoy. Above and beyond constitutional guarantees, he feels that the enlightened conscience of the country should help him to perfect himself in the perfect realization of an untrammeled citizenship. He knows and he wants all men to know that he knows, that in far too many instances justice to him has been prostituted by unfair and unwarranted discrimination. These national misdeeds have set him wondering if that warm love he has borne for state and nation has gone for naught. He loves to love, but so human is he that he even dares expect in return not merely cold, forbidding justice, but justice with a heart in it, justice with a soul in it. The Negro is not vindictive. He is not embittered. He still has faith in his God, in his church, in himself, to overcome the wrongs of unthinking men. We look to the future confident and unafraid. Petty prejudices annoy and inconvenience but do not discourage a virile people. And let me say right here, my friends, that in all my acquaintance with the leaders, thinkers and masses of my race, I have not found even one who did not regard the discussion of the subject of so-called "social equality" as a psychological makeshift adopted by some men to choke off the economic, educational and political advancement of a new race which is forging ahead in spite of this paranoiac phantasy of delusion.

The Negro seeks "social justice." A great and powerful country cannot afford to assure him less.

Unrest

Social and industrial unrest is sweeping over our country. It is a symptom of the times not to be ignored. The country is in upheaval. Efforts have been made to set race against race; labor against capital; employee against employer; farmer against tenant; the stronger against the weaker; men of high repute against men of low repute. We colored Americans have been compelled to bear more than our share of injus-

tice and discrimination at a time when it would seem that if never before in the history of our country we have proved our right to fair play, to a square deal. During the war we placed the fruit and flower of our race upon the altar of our country's need. Every call for man power was answered by eager hundreds of black men who donned the uniform to go forth as defenders of our country's honor.

Anti-racial outbreaks have stirred hostilities and done much to destroy former relations of good fellowship between the races. Present conditions if not halted may become dangerous and alarming. It is necessary therefore that the real leaders of both races should seek in every way possible to stabilize the present situation. The races are not hopelessly hostile toward each other. If our ideals and professions are not moonshine and hypocrisy, then a peacable solution will certainly be found. I confess there is much in the record to discourage optimism. To take the war period alone: During 1917 and 1918 the colored people of America gave a demonstration of patriotic loyalty, efficiency and courage unexcelled by any other element of our population. Democracy was at stake, yet during those critical years one hundred colored men and women were lynched in the United States, more than ever before during a like period. That was discouraging and not much more encouraging during 1919 and 1920, and so far during 1921.

I was born in the South. I have labored in the South. The masses of the colored people probably for all time will live in the South. For many years to come certainly this will be true, and that section of our country should take the lead in establishing definitely friendly relations between the races. The time has come when there is more than a sentimental motive for doing so. The new motive is spiritual and economic, and it applies to every part of the country where workmen are scarce and the worth of the black man as a laborer has been demonstrated. Every American community must soon realize that it cannot permit lawless groups to persecute the Negro if it wishes to enjoy the benefit of his economic contributions.

Not long since, an open letter signed by members of the faculties of eleven state universities in the South was addressed to white college men in which a fine tribute was paid to the loyalty of the colored people in America. In this letter, these white college men of the South were reminded that "no people is stirred to higher things when habitually referred to in disparaging or contemptuous terms. Ordinary human beings live up to or down to the role assigned them by their neighbors."

Beside that fine letter may be placed the ringing denunciation by former Governor Bickett of North Carolina of the current effort to revive the Ku Klux Klan, in which he asserts: "Just now all of us need to be considerate and kind and trustful in our dealings with the Negro; the best and the wisest in both races are."

My friends, I am not despondent over the outlook. The situation is serious but not desperate. A healthy sentiment in favor of fair play is growing up on many sides. Wise and courageous leaders of both races are now contending that the first and biggest task of democracy is to keep her own house in order. It is vain to talk ideals unless we practice justice. And in the final triumph of justice I never lose faith.

What the Negro Wants

What the Negro wants with all his heart, and what America will proudly concede him, I do believe, can be stated very easily:

In substitution for lynchings, he wants justice in the courts; he wants the privilege of serving on juries; the right to vote; the right to hold office, like other citizens. He wants better educational facilities, abolition of the "Jim Crow" car and of discrimination and segregation in the government service; the same military training and chance for promotion in the United States army that other men enjoy; destruction of the peonage system, an equal wage, better housing, better sanitary conditions, and reforms in those penal institutions where men and women of his race have suffered grievous wrongs.

That is the Negro problem; that is America's problem. Does it impose too much on the greatest democracy in the world? I cannot believe that it does.

As the great Methodist Episcopal Church took the leadership in bringing about a solution of the problems of reconstruction and readjustment following the Civil War, I am sure it will meet the challenge of the present hour with that spiritual leadership which has never faltered in the presence of a great moral crisis.

The Methodist Episcopal Church and the Negro

Bishop Robert E. Jones
New Orleans, Louisiana

Mr. Chairman, Brothers and Sisters: When the majestic founder of Methodism claimed the world as his parish, he baptized the denomination as international and inter-racial; and John Wesley had in mind in this parish, not so much of geography as humanity. The great founder of our Church had the views of a world citizen; he was a world citizen; and Methodism is a world movement. It stands to serve America, but it exists also to serve the world, all the world. Like Peter, we got our vision on the house top and we dare not call any of God's creatures unclean; and so we have come to this present day of which we are justly proud.

Sometimes we have been called the Church of the common people; sometimes in other sections we have been called a Church which begins Negro with a small "n." Someone has said something in a suggestive way about the defense of principles. It would appear that the principle of the fatherhood of God and the brotherhood of man needs no defense. It is axiomatic. There is but one God, and he is our Father, the Father of all men, including the Negro as a man and brother. The Negro is God-made. He did not happen. And I make bold to declare that God was as wise, as good, as just, when He made the Negro as when He made others. His purposes may not now clearly appear but God does not make mistakes. He never did, and in His own time and His own way He will vindicate the why and the wherefore of making the Negroes. He must have had some good purpose, because He made so many of them.

If we cannot practice democracy in a Christian Church with Christ as

our example and head, then the effort to practice it in any state, even in our own fair land, is futile.

The Negro question is a big problem in American life; big in its numbers, big in its relations to man, big in its ramifications. It is a city problem. If you do not think it is a city problem, go to Harlem, New York, walk around the streets of Detroit, go on the south side of Chicago, down on the south side of Philadelphia. It is a city problem. It is a political problem for today; in some of the sections of the North he is the balance of power. He is a rural problem occupying largely some sections of the rural districts in the south, constituting more than half of the rural labor.

The Methodist Episcopal Church, Brothers and Sisters, has no design on the social program of any man or any group of men. The Church is not necessarily social. It may be socialistic. And I think I can pay no higher tribute to my Church tonight than to say that there went from the North to the South white souls, high minded, well trained men and women. They were congenial, sympathetic, they entered our homes, our cabins, our churches, and schools; they worked side by side with our men and, Mr. Chairman, in all these fifty years of that close intimate relation, there has not been a single example of disgrace on the part of one or the other.

This relation has been preserved. This relation has been carried on, side by side, each respecting the other. Not one example of disgrace exists in all the churches and parsonages and school houses of Methodism in the South. As if, to ask of the Lord I should say, "When saw we thee an hungered and fed thee, or athirst, gave thee drink, or as a stranger, we took thee in?" May I answer, when this Church of yours and mine picked up Anna Hall, without friends, and helped her and gave her training in an Eastern school, graduated her as a deaconess, and placed her in charge of Garaway Mission in Africa.

The Negro started out well from slavery. Well, do I say. In all his struggles for social and spiritual freedom that have come down to us, there was not one bitter word, not one word of revenge or malice or hatred. He started out well, for there was no blood upon his hands when he came out from slavery. It was Henry W. Grady who said, "History has no parallel to the faith kept by the Negroes during the war. Often there were five hundred Negroes to a single white man. Yet women and children passed in safety, and unprotected homes rested in peace. A thousand torches in black hands would have disbanded every Southern army. When freedom came after years of waiting, it was all the sweeter because black hands from which the shackles fell were stainless of a single crime against the helpless women and children committed to their care."

Lincoln plighted his faith in the Negro; the great Lincoln, with his faith in the Negro, risked his all, his place in history, and the Negro made good his faith. You plighted your faith in the Negro, and, speaking for him in some way, may I claim that we have at least made good? Dr. John E. White, pastor of the First Baptist Church in Atlanta, Georgia, says: "The longest distance ever traveled by a race in just three hundred years was from the jungle in Africa to the highway of American civilization. We have made marvelous progress, my

friends, but let me be frank to confess, we have had marvelous help by the grace of the good Church.

As if all else has failed. The Negro has turned to the Church more than to any other source. The test of the individual, the nation, and the Church is not the ability to treat one right who is your superior. The superior will force right treatment. The test of the individual, the state, or the Church is not its ability to treat right those who are on the same commercial or political level. That might be selfish reciprocity. The real test of the individual, the state, or the Church, is the ability to treat justly the man who is beneath one politically, and commercially, and it was my Church that saw the Negro beneath it, socially, politically, commercially, financially, and spiritually, and at its mercy. It was my Church that reached down and gave that man a helping hand.

America assumes the moral leadership of the world in the limitations of armament. God be praised for a national head and for a Secretary of State who brushed aside all parley, all veiled diplomacy, and forced diplomacy into the open by American frankness and language, and proposed the scrapping of war ships. Just so may we praise God that America may assume the moral leadership in helping out problems of races. The most difficult problem is the adjustment of human relation. The backward nations of the earth are looking to your leadership. Let us pray that we shall scrap all anti-racial feeling and enthrone the brotherhood based upon brotherly love.

An Incredible Leadership

The leadership of the Methodist Episcopal Church, my Brothers and Sisters, is almost incredible. From his beginning, the Negro was in the Church. As far back as 1786 we were one tenth; in 1794 one third; so far back as 1790, the question was asked, "What shall we do for the spiritual life of our colored people?" And the answer was that we shall administer to them the whole Discipline. Now I am not quite sure what that meant, to exercise the whole Methodist Discipline among them. When the first Methodist Sunday School was organized in New York, the Negro was present.

No finer tribute has been paid to the Methodist Episcopal Church, in its leadership of the Negroes, than paid by the great Lincoln when he said, "It is no fault in others that the Methodist Episcopal Church sends more soldiers to battle, more prayers to heaven than any other. God bless the Methodist Episcopal Church; bless all Churches." In the leadership of the Methodist Episcopal Church, there came into the South, immediately after the war, men and women with the prayer book and the Bible. See them, as I mention them briefly, as they pass, these of good report. Through their faith in their fellowman and in their God, they advanced the interests of the Kingdom, and obtained a good report.

Through faith, Gilbert Haven, courageous in those stirring days, built churches, planted school houses, paved the way for the coming of a new day. Sometimes he faced the bitter winds of opposition, but at the same time, with one fixed purpose, he served God by lifting man.

Through the same faith, George Standing, an Englishman by birth and truth, and a brother of men always, became our first missionary in the South.

Through the self-same faith, John Braden, before his translation, obtained a testimony by his neighbors, and left a record of unselfish sacrifice.

Through the same faith, John M. Walden started from bleeding Kansas and built a system of education for the Negro that made for peace and good will between men.

By this same faith, Richard G. Rust built schools and lifted men and, though now dead, he yet speaks.

By the self-same faith, George H. Hubbard was a leader in medical education among the Negroes.

Flora Mitchell, an angel of mercy and faith, gave her entire life for Negro womanhood.

Through the self-same faith, John W. Hamilton, tall, courageous, prophetic, championed the cause of the Negroes, sometimes in derision, more often with misunderstanding, nevertheless unceasingly, until he was looked upon by them ever as their spokesman, mouthpiece, and defender, and accepted by world-wide Methodism as the champion of the brotherhood of man, who this day abides to see at least in part the fruition of this great cause.

By the faith Joseph C. Hartzell invested his life in Louisiana, returns upon which angels alone can reckon. And by the same faith he traveled the high seas and pierced the Dark Continent, carrying the torch of light and learning, who today faces the setting sun with the increasing love of an appreciating Church.

By the self-same faith John Wesley Hill and Wilbur P. Thirkield worked righteousness, obtained the promise of good citizenship, stopped the mouths of race slander; and they themselves escaped the edge of the sword, and they and their pupils waxed valiant in the fight and turned into flight armies of sin and superstition. These are they of whom the world is not worthy.

Thank God! They did not wander into the desert places but on the mountain tops, honored and revered for all they have done. They have obtained a good report and God has provided for them, and for those who remain, better things.

But I speak out of my heart, without reserve, or any qualification at all, when I say that I pray the time may never come when you shall lose your grasp upon the colored people, for it is only truth to say that take them man for man and conference for conference, the colored Methodists in the South, who had the advantage of the Church's supervision and training, are the finest type of our people.

Without the slightest intention to reflect upon any one else, let me say that the Church's leadership among the Negroes is supreme and indisputable. The Roman Catholic Church has all told in its membership in America two hundred and fifty thousand. The Congregational Church has something like thirty-two thousand. The Presbyterian Church has twenty-five thousand, the Methodist Episcopal Church has three hundred and fifty thousand.

Just one other indication, if you please, of your incredible leadership in the life of the Negro. Dr. Scott, my friend, referred to the fact that the boys went over the seas. There were four regiments of American life that went over and came back decorated as a whole. The American troops that were nearest the River Rhine when the armistice was signed was a Negro regiment; and the American soldier that fell nearest to the River Rhine was a boy born in a

Methodist parsonage near Greenboro, North Carolina.

Some Achievements

Now something, if you please, of what we have done.

Take for instance our work for the Board of Home Missions and Church Extension, it is simply marvelous, amazing. In the South thirty per cent is Negro population, while the Negro is forty per cent of those who are engaged in rural occupations. Sixty-four per cent of the labor is furnished by the Negroes in South Carolina and sixty-nine per cent in Mississippi. Yet the Board of Home Missions and Church Extension has gone down there, built churches, put over programs for the building up of the life of the people to make them worth while and content in that section.

The Board of Home Missions and Church Extension has helped greatly in the cities. For instance, large churches have been built. Fine work is being carried on in New York, Philadelphia, Chicago, and Detroit.

Take our work in Liberia. I wish I might tell you the story of the Board of Foreign Missions. It would be well worth while to tell you the amazing programs the Church is putting on in Liberia. If Liberia is ever reached it will be reached through the Port of Liberia. It is the open port to the life of Africa.

Schools Developed

But come down to the Board of Education for Negroes, formerly the Freedmen's Aid Society. Is not this amazing? Three years ago, we spent for repairs $25,000. This last year $135,000. Three years ago we spent for new buildings and property, nothing. This last year $365,000. We went down into the heart of the South, at Meridian, with a school on the market with 100 acres of land, three magnificent buildings, the property costing $360,000. We bought it with Centenary money for $151,000. When the General Board of Education offered $300,000 for the endowment of Meharry Medical College, the Centenary came on, and we took out of the Centenary $200,000 and now Meharry has an endowment of one half a million dollars. This is the only medical school in the world for Negroes supported by a Christian Church.

The Negro feels that the Centenary is a sort of a special dispensation for him.

Program for the Future

Now what would I suggest in the form of a program for the future? First of all, Brothers, I think that there ought to be something that you might call a sisterhood, a practical working organization for women, who could go into Negro homes and teach Negro mothers hygiene, training of child life, economics, sanitation; a sisterhood that would go from place to place winning the confidence of Negro women and building their home life.

I would like to see community centers all over the South, where fifteen thousand dollars spent would provide a church, a community house, a school house; and these would be manned by a preacher and his wife, a trained nurse, and a school teacher; the tuition, the assistants, and the principal to be paid for awhile by our Board of Home Missions and Church Extension. One hundred and fifty such centers could be planted in the South and still there would be no crowding. Somehow I would like to

see in the North and the South such churches.

You can never know what it has meant to the Negro in the South that you have opened up churches in the North. They say that the Negroes who have moved North number eight hundred thousand. In South Park Avenue, Chicago, alone, three years ago there were three hundred members; now we have three thousand six hundred members. The Church is a sort of a camping ground for the Negro in this new environment. It helps the Negro to find himself. We ought to multiply this sort of work over and over again.

Take the Preachers' Institute. Twenty thousand Negro preachers remain untouched. There ought to be institutes all through the South to help give them a little bit of the way of life and learning, and the way to preach the gospel of Jesus Christ.

We have but one hospital, one home, and if Africa is to be redeemed, it is to be redeemed through educated Negroes that we are to send abroad.

Tribute to Lincoln

I came back from Portland and by the invitation of the First Church in Springfield I went out to Lincoln's Tomb. I never can describe to you how I felt that day, a man who had been lifted, as it were, from the jaws of slavery, as I stood by the last remains of the immortal Lincoln. When I was speaking some of the pastors were with me. I said, "You white men cannot tell how it feels to stand near the last remains of Lincoln. He was a great man to you. But he was something more than a great man to us. He was our emancipator. He was the giver of our life. He it was who picked us up and made us what we are."

I never can tell you the thrill and joy and indescribable ecstacy, the movement of soul and body, as I stood there in the name of my people, and placed on the tomb of Lincoln a bunch of American beauties in testimony of our gratitude and devotion to him who is our all and our all.

And tonight as I stand in your presence, ladies and gentlemen, a representative of my own race, I will uncover my head to you and in feeble words try to express what the Methodist Episcopal Church has meant to the life of the Negro.

You have done missionary work among your own; you have inspired them and helped them and blessed them; you have inspired and helped and blessed us. You have been more than a father to us, you have been more than a brother; there is something in the life of the Church, as I stand and speak to you tonight, that no Negro can express. Our hearts go out to you in inexpressible gratitude, for your love, for your devotion, for your gift, but above all for your sense of justice and the fair play.

Methodism and the Negro now and forever, one and inseparable!

Upward and onward the Negro has plodded from poverty and ignorance to enlightenment and livelihood. Handicapped by a small racial heritage, extreme poverty and lack of sympathy the Negro has gradually won for himself a place in the soul of America. The Negro race during the past half century has advanced more rapidly than any other race during any fifty years in the history of mankind.

Americanization Ideals In Polyglot Congested City Blocks

Rev. George G. Hollingshead
Pastor St. Paul's Methodist Episcopal Church and Community Center, Jersey City, New Jersey

You have been hearing of the old race problem of America. The new race problem of America is in the congested polyglot blocks of our cities. This new race problem has defeated Protestantism. This problem the church has run away from. It has humiliated our own and other great churches. This new race problem menaces the influence of the Protestant churches in America, because, unless we solve it we will lose the cities, and losing the cities we will lose America.

What are the American ideals that you find in the polyglot congested blocks? In Jersey City, in our parish, we have 65,000 people, 90 per cent foreign or the children of foreign born. They do not come into contact with American ideals.

A young mother brought her baby to our settlement. She was asked concerning the father. She shrugged her shoulder and replied: "Oh! my baby was born the American way. We went to a hotel." What perverted ideas of the land and its institutions! What ignorance of ideals of Christianity! How can the Church change these things? This is today the vital question for both the Church and the city.

A Grain of Mustard Seed

In Jersey City our work started as a grain of mustard seed in an old American church that was ready to be abandoned. That little seed has grown and spread itself, until last year we had enrolled in the activities of the Goodwill Community Center, and we are serving there people of twenty-eight different foreign nations or races, and are now carrying on an organized program for people of six different language groups.

We have seen these polyglot peoples, in the crowded, congested blocks of our city, come into our Center with thanks and gladness for the counsel, leadership and Christian fellowship of the consecrated young men and women who form our staff of workers. The broad ministry of the Goodwill Community Center has won the confidence and response of these foreign peoples. It has surprised us how God has unexpectedly thrust into our hands the opportunities to lead and serve in these colonies.

Our Italian work has grown from an ill-financed, blundering start, until today we have a program of week-day activities, ministering from many angles to the Italians of a large colony. It appeals to them in different ways through a ministry of disinterested service. Their children are drawn into a variety of musical, recreational and educational activities; the men into classes to learn English and prepare for American citizenship; the young women into a club; and all are drawn into the church for services of worship. This work has grown until fully one thousand Italians are in contact with the Christian leadership of this Center.

Work with the Russians started with an open forum and lecture, appealing from the educational standpoint. After a promising year of activity, this Russian work was apparently lost because of the removal of our Russian leader, and for two years Russian work was discontinued. During the war when all Russians in this country were under suspicion, this group of Russians came back to us and asked to meet in our church. We took them in. We gave them a key to the church. They found among themselves teachers for educational classes, and we furnished teachers for English classes, and gradually we developed with them a constructive educational program. At the Community House we furnish them with a club room where groups meet every week-night; and at the church they hold on Sunday afternoons a forum on social-religious questions. Many of the social activities of Jersey City's Russian colony center at the Goodwill Community House.

The Lithuanian group at our center was brought to us by a young woman who is a Roman Catholic. She used to sing for the Russian sociables, and one day she came to me and stated that her parents were returning to Lithuania and said that she "would like to live at the Goodwill Community House and start a music school." We agreed. Almost immediately she organized a chorus of Lithuanians. A Lithuanian young woman's club followed, and thus God brought the Lithuanians to our center. This young woman has now returned to Lithuania, but the Lithuanian activities still continue. New leadership has been found, and the members of our staff are now fellowshipping with this group and teaching them as best we can in the spirit of Jesus Christ.

Educational classes are held for Polish and for Jewish groups. A sewing school has been developed for Jewish girls. Children of homes of many nationalities mingle in the activities of our extensive children's work, and through these children our workers have access to the polyglot peoples of Jersey City.

Going About Doing Good

Now we have learned in Jersey City that if we want to preach the Gospel to the foreign peoples we must serve them. The ideal of our center is to minister to the needs of these peoples as Jesus would. Our Day Nursery takes in the children of working mothers. Our Goodwill Industries gives jobs to aged and handicapped and crippled people. Our foreign speaking pastors are called on for all kinds of helpful ministry. Our trained nurse goes into their homes to teach the care of children and give advice in time of sickness. Members of our staff are called on to help these people in every kind of emergency or trouble they get into, either through their ignorance or sin; to help them find a job; to get them out of jail; to find a doctor; or to relate them to some social agency that will care for them.

The deaconesses and the voluntary workers are teaching these foreign children the practical lessons of hygiene and domestic life; how to keep the home; how to care for the bed; how to tend the baby—teaching the little mothers of today how to be the real mothers of tomorrow. They accompany these practical lessons with the story of Jesus Christ. Thus by teaching and living the ideals of Christ they are bringing His influence into the polyglot masses of Jersey City.

They have also learned that the church can reach these congested polyglot city blocks. God has embarrassed us by our success. These people have come to us faster than we can adequately care for them. We have more foreign groups than we can furnish with leadership. We have more nationalities represented than we have foreign speaking pastors. We are called to go forward, but we lack money for equipment and increase in staff.

Not long ago the Board of Home Missions ordered that a ten per cent cut be made in all Centenary appropriations for next year. Fortunately for us our district superintendent was able so to provide that this Center could escape that cut. This is no time for a retreat in Jersey City. This work has been made possible by the Centenary and depends upon it. In Jersey City Methodism stood defeated, the church in full retreat. Now we are advancing, because the great church has been behind us and made possible the expansion and development of this polyglot program.

We ask your prayers. We want you to go home and tell your churches of this work. Because of their giving we have been able to buy the property for the Goodwill Community House and to put on the staff of workers, which now numbers eighteen, who are ministering as nurse, and deaconesses, and teachers, who are serving in the settlement, and as pastors, who are preaching Jesus Christ in the heart of this polyglot community.

The Centenary has put in the money. God will give the harvest. This coming January a Polish boy converted in the old church at this Center will graduate from Syracuse University to become a missionary among the Polish people in America. This fall we sent from this Center a Russian and his wife to Chicago to study in the Training School for the Christian ministry. We also sent an Italian boy to the Y. M. C. A. College at Springfield, Mass., to begin training for the Christian ministry. We are training a Lithuanian girl at our Center for Christian work among people of her nationality. And recently an American girl, one of the talented volunteer workers at our Center, has decided to become a deaconess in the Methodist Episcopal Church. These are first fruits. The Master is calling you to help Him to carry on His battle for the polyglot congested blocks.

Americanization Ideals In Rural Industrial Centers

Rev. Lester P. Fegan

Rural Industrial Missionary, the Sky Pilot of the Canyon, Bingham Canyon, Utah

I hail from Bingham Canyon, Utah, a crack in the mountains twelve miles long and twelve rods wide, with one street and a normal population of 13,000 people, eighteen nationalities being represented in a survey which we took.

In this community there is no opportunity for the kind of life that is normal in the home cities of our land. We are dependent upon the mines of the community, and there are three large mines and several small ones.

The Utah Copper Mine is a perif-

ery mine where, on from thirteen to sixteen levels, steam shovels are constantly at work tearing down and literally removing a mountain. At the present time that mine is closed, and our industrial situation is very much strained as a result of that fact.

We have an altitude on Main Street varying from 5600 up to 8000 feet. We have, in some places, winter eight months of the year, and sometimes the snow gets deep.

There is great congestion in the home life of the community. The people's homes are built fronting on the street and the backs of them in the mountainside. There is no chance for the ordinary type of yards and playgrounds. The playground for a school of 1000 pupils is not as large as an ordinary city sidewalk in front of the school building. There is no other school ground than this that we see here. The children play in the street.

The Church

Our church is strategically located, being directly across the street from the school where the 1000 pupils were enrolled last year. In this church we have our industrial classes and the most of our club work. The church was built by Centenary money, and, while utterly inadequate for the type and amount of work we are doing now, it is certainly far superior to the church they had preceding this present one.

The parsonage is immediately in the rear of the church, and very much crowded. It is twelve feet from the front of the parsonage to the back of the church. On the near side is an apartment house which can be touched from the windows of our house. On the other side is the mine dump cribbing as high as the house. To the rear is the mountain, from which we can step onto the roof of the house without difficulty. Not very much room for the pastor's children to play in their own back-yard.

Our kindergarten has proven to be a wonderful work among the children, because it is the only one in our community. The children of Mormon and Catholic families attend regularly, just as do the children of Protestant families. We had eighty-five children enrolled in our kindergarten last year.

Our primary department in the Sunday school is only one small part of our religious work, but we believe a very important part. The children's hour—the story hour—is an hour which brings tremendous returns, because it helps to hold the children's interest in things worth while, and to hold them from the dangerous and difficult things in the street. Clubs have been organized among all ages of children, and are doing a splendid work.

We have a large number of clubs and industrial classes meeting every week in our church. Among the older girls we conduct basketry classes.

Our sewing school enrolled, last year, forty-five girls while the basketry classes enrolled twenty-eight.

We take our clubs on "hikes" frequently, because we believe that getting out from the sordid congested conditions found in the canyon is one of the finest things that can be done for the boys and girls, and helps to give them something of a worth while outlook on life.

The Girl Pioneers' organization is one which has helped to set new ideals and transforms the life of the older teen age girls, and our work among the boys and girls has reached, in a very effective way two hundred boys

up to the age of about twenty, more than one hundred of them over the age of twelve, and about the same number of girls.

The Boys

I found in a hole, the mouth of an abandoned mine tunnel, a band of juvenile criminals, who made this a rendezvous for the hoarding of their plunder gained from stealing from various houses and stores of the town, and they gathered in this place for the planning of further mischief.

Those boys are practically every one in our Boy Scout group at present. The tunnel has been abandoned, and the boy life of Bingham is being transformed. There are left only two gangs in our town that are carrying on depredations of that kind, while we have a full Scout organization, with boys clamoring all the time to get in. It is better to have a boy spending his time on a hike in the hills, than to spend it smoking and telling smutty stories in a tunnel. Twelve days last year I was in camp, first with twenty, then thirty boys, and in the two years we have reached twenty-four boys for Jesus Christ in positive decisions.

Our Father and Son Banquet has not only opened the eyes of the boys, but also the men of the community, to the things worth while and the value of boyhood, and the asset that real boys under the right management are to a community.

All the principal business men of the town, the principal doctors and lawyers, and the city officials, act as foster fathers where they have no sons of their own. And the men say this is the greatest thing that ever came to Bingham Canyon.

We believe it better to take the boys into the gymnasium of the school than let them get their exercise in the streets dodging automobiles, or carrying on their depredations. When we had demonstrated for a year that the organization was doing the biggest thing for boys that had ever been done, and I went to the school officials and said I wanted the gymnasium one night a week, they said, "You have demonstrated you are doing the biggest thing for the school boys ever done in Bingham. You can have it."

We believe it is just as fine a thing to get the mothers and sons together. So each year we have a Mother and Son Banquet, which proves just as enjoyable, and far reaching in its character building effects as the Father and Son banquet does.

Scouts In Action

The boys wanted to demonstrate to the community something of what Scouting was. We got the two biggest store windows in town. We put a display in one of these windows. The boys prepared it. It was changed every two days for a week. In that week we "sold" Scouting to the community as it never had been sold before, and the community never ceased to talk of that demonstration week.

We make a great deal of our investiture ceremonies. When a boy stands and takes the oath of the first class scout—a little ceremony is carried on in connection with it. It is a wonderful thing in his life, and he is spurred on to better things by it.

We believe that the good turn of the scout is one of the finest things in scouting. One boy, my scribe and a patrol leader, has made one of his good turns the caring for an old lady's chores for more than two years. Not a day has gone by, but he has come and taken care of her chores.

She said, "Mr. Fegan, it would amuse you to hear Leonard when he finds I have gotten a bucket of coal. 'Say, what do you think this is, your birthday? Are you going to fire me? Ain't I doing things to suit you?' He cares for me as if I were his child." And she says, "It is wonderfully sweet of him."

The scouting teaches the boys to be helpful, to care for those who are hurt instead of hurting them, and a lot of boys who used to jump on the little fellows and send them home crying, now take pleasure in rendering service, helping those in need, and they are efficient at it too.

It is a splendid thing for one boy to signal to another from a high point overlooking the canyon, and someway to get that broader, bigger, better outlook that comes in that kind of thing.

We teach them to be helpful, uplifting, strengthening, and to carry on the highly splendid things of worth while service. This is the biggest thing we are doing.

We have a prayer band of boys. There were twenty-six in the band who met every day last year for three months before school, for twenty minutes, for a boys' prayer meeting; to pray for themselves, the school, the other boys of the community; and we have reached more than seventy-five boys for Jesus Christ since we have been there.

Americanization Ideals Among Recent Mexican Arrivals

Rev. Vernon M. McCombs

Superintendent, Latin-American Mission of the Methodist Episcopal Church, Los Angeles, California

Our first view will be of "the border" at El Paso. We are to remind ourselves that that is the most unique border on the face of the earth. It is 1,833 miles long, almost as far as from Paris to the pyramids, or from Berlin to the North Pole, an invisible Border. Even the Rio Grande is almost dry most of the year; and along that Border they are not paying much attention to the three per cent immigration bar. They are coming in under contract, and coming across at night. No power on earth can seal up the Mexican Border. It comprises a border, international in its implications.

As we cross the Border, we are remembering that those Mexicans do not all stay along the border, but move Northward and East into the larger economic opportunity. A gentleman yesterday said to me, "I am seeing more Mexicans here around Detroit than I used to see." They are all over the nation. So, over the Border they come. You will see along the milestone Border the American soldier, sometimes the Mexican pastor, and an occasional kind hearted visitor like some of you, as in Calexico.

These Mexicans, as they come to us, do not come to what they had expected. They find that the railroad work and the various opportunities for labor, when they are fortunate enough to have work at all, is a hard mill. They say they are not cared for as well as horses or slaves were. When they get sick they are "docked" or moved from work.

This is a view of 70 Mexicans working on the street car line in Pasadena. Here again they are producing the beet sugar we will have in the morning. Nearly all sugar beets, lima beans, walnuts, and oranges are cultivated and gathered by Mexican labor. They are becoming the most popular unskilled labor throughout the nation.

See these rude, wretched huts and shacks. Here a mother died lying upon a piece of burlap on a plank in this hut of reeds.

We do not really see the Mexican life much in the United States. They are proud people. They hide away. They have been dragged down, from a noble past. So, back of these high fences and out under the eucalyptus trees, and hidden away, we find the Mexicans. There are some things we may be able to see, but most we cannot. Here is a little laddie that is suffering for the sins of his parents. He is probably carrying that same disease to this other little lad around whom he has his arm.

The Bible Not Holy

Now here is something still more serious. This was sent in sincerity by one Mexican to another.

"My dear friend:

"The Bible is not a Holy Book. The Bible is not a book written by men inspired.

"The Old Testament is a book written by savages in a complete state of barbarism. The New Testament, even when it possesses something of good, demonstrates in each page intolerance, credulity and ignorance. There are passages in the Old Testament worthy of an Apache or harlot half civilized. There are passages in the New Testament worthy of an inquisitor or a benighted (desilustre chichimeca) Mexican savage.

"This book offends science and outrages the reason. This book has caused misery, slavery, war, ignorance, torment, famines and tears. This book is one of the greatest calamities that weigh upon the (irredento) unredeemed pilgrims of earth.

"Christ? I want justice before all else in this world!

"Christ? I want knowledge and tolerance! Christ? I want civilization!"

"Your affectionate friend and sincere servant,

(Signed) Jose Ramero."

That was a sincere letter between friends. Then it is not surprising that they are restless, and we read in the paper all too frequently of some mob or threatened lynching of a murderer.

But from the border northward missions are being planted. We have no church yet in scores of stations. The Centenary will bring this to pass when it comes through in full.

Here is a collection of images and a wine barrel I got on the border.

This Mexican was asked last December to come out to a little meeting in the basement of the American church. "Why not meet in the front room of my house?" he said. This was done and the family was converted.

This man was making wine, and the barrel was emptied by the Gospel for the first time. The man went and paid the man for the stolen grapes. His son is now in the Bible Training Department of our Spanish American Institute at Gardena.

The Portuguese, Filipinos, and other Latins. How shall we reach the Portuguese? Here are two pastors, splendid fellows, such as God is raising up. No place to meet. That little building down there with the red roof is the only Portuguese church I know of west of Illinois.

Some Accomplishments

We have a Gospel for our Italians, proud and splendid. Here is the family of our talented Italian pastor. And that is the disgraceful place we are inviting Italians to in Los Angeles. But they come. See those sweet, charming, Italian children and young people.

And then in Pasadena. Eleven years ago the only mission we had in California for Mexicans was this little shell without a pane of glass. Just as soon as a respectable building was given us, see the crowd. And we are getting leaders. Here beside Bishop Leonard stands an officer of Villa, the famous bandit—converted in Pasadena. These others are products of that one mission alone.

Here is another plant that the Centenary has given us out among the walnuts and oranges, a little place in which this beautiful little child may grow up and get a culture of soul.

Down at Douglas a splendid Centenary institution has been planted.

Here is a new Centenary church recently dedicated in San Fernandos.

But how many places unoccupied! There are thirty-one needy fields close around Los Angeles and only three have a mission. But at last better things are coming, and here is a building, a thirty thousand dollar building, at Gardena, Spanish American Institute, one of the eight buildings there now. The boys are learning to be true and Christian Americans. Mexican youth, ten of them studying for the ministry definitely. The young man in the center is Juan Palacios, whose father had the wine barrel. This Choral Club of Santa Ana may have poor clothing, covered by the choir gowns provided by First Church, Long Beach.

Practical Service in an Emergency

We found old First Church in Sacramento waiting the Centenary opportunity which turned it over to the Latin-American mission. The pastor of Grace Church and the district superintendent are very cordial co-operators. And here are the various peoples now worshipping there. They come to this old First Church and hundreds of unemployed sleep on the floor at night. Last winter in two months the following relief and results were reported at the American Center:

27,600 doughnuts, rolls and cups of coffee

18,500 free lodgings

1,100 attendances of foreigners at free Americanization classes

115 men professed conversion

Over 500 asked for prayers

160 men were given work.

There they gather for services every night in the week. We found that God in his providence had a Mexican pastor also waiting there. He is now serving at $32.00 a month.

The Response

The Filipinos are responding in phalanxes, the "White Miracle" of the Philippines being projected into our country. See the fine chain of members of this Bible club. Consider the Christian impressions made in the various classes and clubs in our San Francisco Bay work and reaching back into the student life of our country and of the various countries represented from all the Latin world. Los Angeles has grown. Don't smile. Since 1850 up to now Los Angeles has grown from 3,500 to nearly one million people. We have there in Los Angeles at the Plaza Church a brilliant Mexican pastor,

Brother Sein, with his wonderful motherless family.

At the Plaza Community Center the great program also includes English classes, clinics, day nursery, clubs, open air Plaza meetings—every kind of Christian activity for all kinds of needs.

This girl is a brilliant Spanish stenographer and missionary at the Plaza, once a stenographer for President Madero.

A Latin-American Gospel Team has been formed. At this side is Villa's former bandit officer. Do the Mexicans respond?

This great gathering is a Mexican Sunday School convention two years ago. It would be larger now. Last year in the ten months' missionary year forty-eight workers made 48,000 visits reaching more than 15,600 different people, placing 2,514 copies of God's word, giving out 38,000 tracts, ministering to 2,279 cases of need, preaching 3,134 sermons, winning 650 converts, 432 to the church, 1,616 new adherents. This is the record of this mission in its area ten times the size of Pennsylvania, in which over four millions of people dwell, every eighth person of whom is a Latin-American. Seventeen of our twenty-two circuits have all-star records in the Centenary giving.

What is our work? To take the little ones, such as this little heathen, not from the heart of Africa, or of South America, but in the heart of Los Angeles, and four hours later this is the result. But the little one perhaps needs some other things still, because this is a place where there are masses of people representing homes and places in extreme need of the gospel of Christ.

Now this little one is different. Her grandfather is one of our Mexican pastors. She is a child of Christian culture and she shows it. She was brought by her parents three hundred miles to be baptized.

The remedy for the great Border and its immense task is clear. Christianity, clean amusements, employment bureau, care of the body, industrial classes, etc. What are we really doing? We are building Christian friendship and fellowship along the Border.

Americanization Ideals Through Training Immigrant Leaders

Rev. William M. Gilbert

Director, Bureau of Foreign-Speaking Work, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania

You have heard from Dr. McCombs and the other speakers of foreign-speaking work tonight. This part of the evening we want to get you to feel the impress of this foreign problem for the whole United States.

We shall simply locate the dominant foreign populations.

Through the mining regions of Pennsylvania and Indiana and up into Wisconsin, is the Slavic and Italian groups. There is a colony of Russians in North Dakota and on

through to the West. The northern European group, which includes the Scandinavians and the Germans, are located in the great wheat fields of the Northwest. And then on the great Southwest, there are something like a million Mexicans about whom Dr. McCombs has been talking, while the Oriental problem is in the extreme West.

Foreign Problem in America

There are 36,385,000 foreign and foreign born in this country, according to the census of 1920. If you deduct the Negro, about half of this country is either foreign born or of foreign parentage. About eight million of them cannot read English. And if these people keep on having families, as they have families and we keep on not having families, as we do not, it is just a question of cold mathematics, if no more immigration comes in, as to whether this country is going to be predominantly foreign or not. And I come here to make you feel the impact of that situation.

It is time we awoke to the fact that this great foreign group, "the foreign field in the home land" is as vital a thing as we can think of in connection with our Church.

Our Church has Polish pastors who preach to street meetings among the Poles, and there are 135,000 of them in the City of Buffalo alone.

The first Lithuanian Methodist Episcopal Church in the world is located not in Lithuania, but in South Boston within three quarters of a mile of the place where John Adams and James Otis are buried. We have a group of workers in twelve languages under the Boston City Missionary Society. In every one of the 68 cities of over one hundred thousand inhabitants in this country, we ought to have such a City Society, so our Church could install such a group of workers as at Boston to meet the challenge of the churchless.

There are one hundred and four villages without churches of any kind. This is the situation as it is now, and fifteen new fields have been occupied as a result of Centenary money.

What of the Future?

So we must not only think of what has been done, but also what is ahead of us and I would call your attention to another fact, that the other denominations are playing the game squarely with us. They are saying that it is our responsibility.

To the old Mt. Pleasant Mission, the Centenary came and added to its strength and the work there is improving.

In every one of the 67 untouched villages, if you could give two thousand dollars for a community building, a Sunday school could be inaugurated within three months. They are just waiting for us, waiting, waiting.

The needs of the Coke Mission to adequately equip and man the projects now in operation are $39,350.00. Now, friends, that is not an estimate of a swivel chair artist. The Superintendent was asked to study carefully his field and to man adequately the fields that we occupy already. He needs that much money now. To occupy the 67 untouched villages, at the rate of seven per year, he needs three new workers annually if we are to go forward in that region, and $10,000.00 additional per year.

Automobiles for missionaries, foreign and home, multiply their efficiency from four to six times, and it

is just a downright saving of money to buy cars with which to send missionaries into the field.

Our Responsibilities

I wish now to speak of what we ought to do in the country districts. I am not dwelling much on the city end, for you have already heard that. But here is our rural responsibility.

There are Portuguese on Cape Cod. Where Miles Standish used to be, that is all Portuguese now, just as Portuguese as Lisbon itself. And so on through the line. The anthracite mines of Pennsylvania, the iron mines of Minnesota, the coal fields of Illinois, the Russians in North Dakota, the Mexicans of the Southwest, and the Orientals of the Pacific Coast, all the states contain large foreign populations.

But I want to get before you the fact that there is still a great untouched foreign field in this home land; and if we are to save our America—and that is a splendid motive; but there is a greater—if we are to meet our responsibility to our Lord Jesus Christ, we have got to face that situation.

Now then, there is another phase of the same thing. Before the Centenary, the old historic St. Paul's Church of Philadelphia enclosed its beautiful yard with an iron fence and the gate was left shut six days in the week, except at prayer meeting time. And there it was representing Jesus Christ, locked.

Well, then the Centenary came along and the Church yard was opened as a play ground. That play ground is a veritable godsend to all the children of that neighborhood.

And then I want to tell you about Mike, a small crippled boy, with twisted hands. Mike is the victim of infantile paralysis, due to the filth in which he grew up. Furthermore, Mike is the son of a Catholic mother that is so superstitious that she thinks the handicap that has come to her boy is due to an evil spirit of some kind. So she ignores him, hates him, has nothing to do with him. It is hard to believe. I didn't know a mother could come to that. And our deaconess workers go and get Mike every day and put him in the sand pile, and at least bring a little bit of joy into his life.

There is now a Twilight Hour Sunday school at that old St. Paul's Church, also a Daily Vacation Bible school.

And now we come on to another report. Only 288 of the 1,344 foreign projects reported. But there are three things I wish you to notice. In the missionary membership the increase in 1921 was 4,053, or almost ten per cent, the standard for your American work. I want you also to notice that the increase in Sunday school membership was over ten per cent, and, the third thing is, that in the American citizenship papers secured, there were 633, and that 633 represented the Americanization work of our foreign language pastors. In working among foreign born adults the greatest force, I believe, in this country is the foreign speaking pastor.

Training Leaders

In the work among our foreign groups we are going after the leadership. There are seventeen girls, college graduates, who have been attending the graduate department of the New York Teachers' College, and 14 out of the 17 are going to become workers in the foreign fields of the home land.

There is a bi-lingual group in Boston University, also a similar group in Drew Theological Seminary, preparing for the foreign work at home.

There is Russian work at Baldwin College, Berea, Ohio. At the Chicago Training School there is a bi-lingual group where we are also working with the Northwestern University and Garrett Biblical Institute. We are also establishing a department at the University of Southern California.

The East Side situation is a literature question. These people can get their periodicals in their own languages, but not much of anything else except the secular side of it. Our General Conference has elected a Committee of Six and this Committee is facing with the means that they can get, this great problem. This Committee is up against the situation of tracts of infidel literature being circulated among these people of East Side New York. Thousands of these tracts are being circulated among the Mexicans and you can find similar ones in all languages, circulating among these peoples. Isn't it time that our Methodists awoke?

Brethren, there are 36,000,000 people, foreign born and of foreign parentage, being literally saturated with this type of literature. Isn't it time that we do something to carry to them a program? The Committee of Six has made a splendid advance this year. They have printed either translations or tracts or excerpts in those languages. If any of you want to reach that type of people, send to Room 803, 150 Fifth Avenue, New York, and get some of this literature.

In the face of this situation, we want you now to go with us in the demonstration, preaching a sermon that will show what the Bureau of Foreign-Speaking Work is trying to do among these people. At the close of the demonstration you will be asked to sing "America," the first, second and last stanzas.

Now, then, friends, we will have this demonstration of the foreign speaking work.

(Representatives of the different branches of this work came to platform and exchanged foreign for American and Christian flags.)

Brother L. Carnelli, representing the French work.

Rev. A. W. Klieber, representing our German work.

Brother Joseph Warreno, representing our Greek work.

Mrs. A. Shabona Ventura, representing the Italian work.

Rev. Stephen J. Niadas, representing the Lithuanian work, pastor of the first Lithuanian Methodist Church in the world.

Rev. Brother Razinski, representing the Polish work.

Rev. Madina, representing the Portuguese work.

Miss Anderson, representing the Swedish work.

Rev. John Pavoforoff, representing the Russian work.

Rev. Urbanik, representing the Bohemian work.

Mrs. S. Hityan, representing the Armenian work.

Let us stand and sing the first stanza of "America." Let us sing very thoughtfully. As we sing the last stanza let us sing it prayerfully.

"Democracy must win lastingness through teachers—must banish ignorance or be destroyed by it."

America

My Country, 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

My native country thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Our fathers' God to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King.

Samuel Francis Smith.

III. The World Contacts of the Church

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of disease and all manner of sickness.

Can Christianity Become a World Religion?

Rev. Edmund D. Soper

Professor of the History of Religions, Northwestern University, Evanston, Illinois

The subject assigned is: "Can Christianity become a world religion?" That is not exactly the way I want it, for none of us can ever believe that Christianity can become a world religion in actual fact who doesn't believe that Christianity is a world religion potentially now, and so I am asking you this morning to think a little while about "Christianity as a World Religion."

The final argument for Christian missions must be the religious argument and yet I dare say that most of the appeals which are made are made from another standpoint. I suppose that the appeal of pity, of the suffering of people, has come home to many thousands who in some cases have never gone any farther.

The argument from the backward conditions which exist everywhere in the non-Christian world had its part to play and yet, after all, we could not conduct the missionary enterprise unless in the final analysis we believed that Christianity had something which was unique, indispensable, and not to be looked for in any one of these non-Christian religions.

I suppose if you should ask many people whether Christianity should ever be the dominant religion in the world, their answer would be, "of course." And that is the most unsatisfactory answer you can get to any question, because nothing that is worth while comes *of course.*

Nothing which amounts to anything in the world has come unless men have been daring enough to risk everything they have and put all their energy in it to bring that great consummation to pass. So I believe it is literally true that Christianity is a world religion for any person here just in proportion as he dares to make it universal, a world religion.

I don't believe many people realize how daring it is to make such a statement. Think of these old religions, older than Christianity in many instances, entrenched in the traditions of life even deeper than Christianity is entrenched in the life of the West. There are many things we of the West do which are not strictly religious. There are few things a Hindu does which are not religious.

I say it is a very daring thing to take upon ourselves this world mission and actually assert our belief that Christianity must be dominant in India, as it is in this country.

Then, when you must realize that there is a new nationalism and that this nationalism has affected the religious outlook, it becomes even more daring to believe that Hindus, who are looking askance at everything coming from the West, should become Christians. I say it takes real daring. Mere emotionalism will carry us a very short distance indeed. In this day unless there is hard thinking, and mature thinking, we shall not get very far in making men believe that Christianity is to become a world religion.

An illustration of this came a few months ago in Evanston, where a woman of the Woman's Foreign Missionary Society came to me and said that the older women who were interested had come in under the old emotional appeal, but that appeal was not securing the allegiance of the younger women of the congregation in the missionary enterprise. They want to know *why*: they are looking at things in a different way from their mothers, and now we have to come to them and give them reasons why the religion of Christ may be looked for in the future as a possible dominant religion in the various countries of the world.

Not False Religions

We shall get a very short distance by calling these religions false. I allow no member of my classes to call a religion false, because every religion is a method used by people to try to find God, and wherever men have tried to find God there is nothing false about that particular thing.

Now I know very well that these religions are inadequate. Henry Drummond was asked whether he thought that all the heathen who had not heard of the historic Christ would be lost. He said, "That doesn't bother me. The fact is these people are lost now."

Who is the lost man? He may be perfectly strong, he may have all his wits about him, and yet, if he is out in the middle of a forest and can't find his way out, he is lost. That is the trouble with these religions.

You find them trying to find the Creator who sustains the universe and loves them. The pity is they are wandering in one direction and another trying to find their way out, and they find themselves halted, unable to find that vision of God which lifts them up and gives them that experience which you and I believe is only possible for those who have seen God in the face of Jesus Christ our Lord.

It is a very dangerous thing to talk of non-Christian religions, because it is so easy to be unfair. You can take the palpable inadequacies in Buddhism and compare them with the best in Christianity, but anybody who does that is un-Christian, because he has no essential sense of justice in dealing with the question. We must take the best they have and compare it with the best we have. If we do not do that, we must not be surprised when they take the worst of ours and compare it with the best of theirs.

So I say it does take some experience, some backing of information, to treat these religions adequately: for example, in such fashion as James Hope Moulton, who was so fair with Zoroastrianism that when he went to India he lectured to the Parsees about their own faith. He never failed, however, to give his Christian testimony, saying that "Outside of Christianity," this was the best religion he knew of; but one step was necessary,

that that was to see God in the face of Christ.

Hinduism

Now, with that in mind, I want you to look for a moment at some of the religions and then look at Christianity in the light of these religions. Do you think Hinduism can be the world religion? Every doctrine we have in Christianity has been dealt with in Hinduism for hundreds of years. Just take one illustration. We think of the old discussion of free will and predestination in Christianity. Why, the Hindus dealt with that also, only they did it far better than we did. They did it in such concrete fashion that anybody could understand.

They called it the cat doctrine and the monkey doctrine. How does a cat take her kittens from one place to another? It doesn't ask the permission of the kitten. It just picks it up in its mouth and walks away with it. That is a true picture of irresistible grace.

What about the monkey? Now that little monkey can never reach the other limb of the tree unless it is carried, but the mother monkey cannot carry it unless the little monkey holds fast.

Everything we have can be matched in their religious discussions; but with all they have they have never been able to find an adequate conception of God. Look at the people who worship Shiva with the nameless emblem found all over India. Look at Durga with her cruelty. Look at Krishna who had so many amours with the shepherd maidens on the hills that it is said he had 180,000 sons and daughters. And yet all this is said to be capable of a spiritual interpretation. But you have to remember that it is necessary to wade through mire and slime if ever you do reach that interpretation.

How different is Jesus Christ for whom we need make no apologies and who always remains far out in the lead morally and spiritually, so that we cannot but be in constant awe and reverence as we see him and realize who and what he is.

Buddhism

It would be possible to go through all the religions in this fashion. Take Buddhism. You must remember that Buddhism is based on a pessimistic philosophy. One of my students in a seminar was struck by the fact that a Buddhist monk could say nothing about the beauty or nobility of human life. That is practically everywhere suppressed in Buddhism, and yet that restraint was burst through in various places so that there was an appreciation of natural beauty, which technically was not unorthodox.

Yet, when it comes to the human body, all of its glory is lost and all the human relationships which make possible the family are looked at askance as something unholy.

When you consider that that pall of pessimism is on all the lands where Buddhism has gone and then remember that Jesus said, "I am come that they might have life and have it more abundantly," you know our religion is different.

Yet we have not entirely escaped a Buddhistic touch which has come to us through Gnosticism. I refer to the ban on matrimony which lingers among us in the enforced celibacy of the clergy of the Roman Catholic Church.

But remember that there is among us today a subtle remnant of that theory in that pleasure because it is pleasure is in itself wrong. Just so

far as anyone of us feels that way, it is the touch of the East come in again to do us hurt. What contrast with Jesus who considered everything in life good and all its natural relations pure and noble and worthy of the best God has for us!

China

I was in China three years ago and stood at the grave of Confucius. I believe Confucius will be honored more one hundred years from now than today, simply because he was a good man who understood the genius of the Chinese people and tried to teach them to live better.

When you visit his tomb you get off at a station nine miles from the tomb. You ask why this is so and you learn that the Duke, who is a direct descendant of the great sage objected to the bustle of a railroad being brought too near the resting place of the remains of Confucius.

There is a parable in that. In this day when China hopes for a more glorious era than her wonderful past, Confucius is nine miles away from the highway where pass the streaming crowds of men seeking some leader to point them to the new day. I say it would be unfair for me to talk of Confucianism in this way unless there were many facts to justify the statement.

At about the same time I went to the Golden Island Monastery at Chinkiang. There Mr. Dodd and I listened to one hundred and twenty well padded Buddhist monks singing the praise of Amida, "Amida, Amida, Amida, Amida" and so on with some variations for the space of one hour.

In the meantime we had to walk back and forth to keep our feet from becoming numb. I believe that is true of Buddhism. There isn't enough warmth in it today to stir the heart and lead out into warm hearted service.

Just before that I went to visit the temple at Hang Chow beyond the West Lake. The thing that interested me most was not the new statues of the Buddhas that were being put up, but the fact that the roof was supported by four great timbers, each seventy-five feet high.

Where did they come from? There are no big trees in China. The only trees are in Buddhist monastery grounds and near graves.

I discovered that these timbers had been brought from Oregon, across the ocean, to sustain the roof of that temple in China. I mention that as an illustration. It is like Buddhism in these eastern lands in that it is compelled to borrow from Christianity, and thus pay her a subtle compliment in order to keep a roof above their heads.

I believe that one of the tests of a great faith is its ability to reform itself from within. We were at a low level before the Reformation, but that reconstruction came from within and today whenever we find in our Protestantism things that are wrong, the possibility of re-construction from within is always possible.

Japan

I also stood at Yamada-Isi, Japan, and watched scores of Japanese come and do honor to the shrine of Amaterasu, the direct ancestress of the present Imperial line. I stood with my hat off reverently, because these men were sincere. They would clap their hands and bow their heads in prayer. But with it all there was nothing for us there. It was purely Japanese.

Yamada-Isi is the climatic place in Japan for their patriotism, so no foreigner finds anything for himself there. Can any religion hope to be a world religion that has bound itself so about one people that it cannot change and still be itself?

Mohammedanism is trying to adjust itself to the new world-view, but I cannot say more of that development here. Last Saturday I had the pleasure of sitting in with two or three members of the Bahai religion. They feared I did not correctly understand them. They believe they have a world religion, which some day will extend until it reaches all the nations of the earth.

Christianity

Now what about Christianity? Dare we claim its universality? What makes us believe we have a world religion? I will say briefly, summarizing a good many things that might be said, it is because we have Jesus Christ. It is marvelous how he speaks with authority today as he did 1900 years ago.

Just as soon as the ethical message of the Sermon on the Mount is carried to China and Japan, you find them trying to judge of the relationships of society and nations, not on the basis of any old ethical system, but of the ethical system of Christianity.

Jesus speaks with authority today as he did in Palestine two thousand years ago. We also discover that men realize their spiritual littleness when they come into the presence of Jesus. They come to Him and ask, "Lord, teach us to pray." Why is it?

Again, it is one of those inevitable reactions. Jesus seemed to be so closely in touch with the spiritual world, with the Father, that these devout Hebrews felt what they had was so inadequate, as compared with what Jesus had, that they came to Him and said, "Lord, teach us to pray." We are lifted up to realize the meaning of the invisible world, which we can realize in no other religion in the world. Why is it so? Is it not because after all the things which Christianity makes as its claim above everything is that when we see Jesus Christ we have seen the Father?

God Revealed

I suppose the most fundamental statement we can make when a person asks what kind of a God you have, is to say "Here He is"—Our God is just that, just like Jesus. When men begin to appreciate the meaning of Jesus Christ, they find themselves falling down in worship before the Father who has been revealed to them in Him.

A number of years ago Lloyd George, the British Premier, was travelling in Wales among his native hills. Somebody asked him one day, "How is it you are on such terms of intimacy with these people in the little cottages? How do you know the life of the cottagers so well?" Mr. Lloyd George's answer was: "I know what it means to look out on life from the inside, through the windows of these cottages."

That is what Christianity means through its doctrine of the Incarnation, that God knows us because he actually experienced our life in Jesus Christ. His hands felt what it meant to work. His eyes looked out and saw how people suffered and he entered into the suffering, both in the carpenter shop at Nazareth and out in the combat with sin, finally coming to the consummation in the death on the Cross.

We must realize that God is ours and we belong to God. In the Christian religion we have learned that God knows us through the understanding of experience and not through the somewhat cold attribute of omniscience. God is forever different because of His experience with us in Christ Jesus. This is the wonder of the mystery of the incarnation.

This is the religion which is fit to be the final religion of the world. And yet there must be sane daring and the romance of venturing our all in trust that this is so. There is no way of forcing one into a corner and compelling him to believe that Christianity is the one world religion. There is necessity of taking a risk, or, as Donald Hankey said, of "betting your life that there is a God."

Christianity is just as much a world religion as you dare to make it. An old Scotch woman was in the habit of telling of the wonder of her God, how many things he had promised her after she died, as well as the blessings with which she was showered here below. Finally some skeptical friends came to her and said, "Suppose you find when you get over there that God is not the kind of being you thought him to be, that he has gone back on you." Her answer was, "Well, if that should come to pass, he would be the greater loser, for while I might lose my soul, he would lose his character," which I think is a very profound statement indeed.

In other words having experienced the wonder of the goodness of God, you and I must take the stand that, if God fails, we would prefer to fail with Him, and that we are ready to give our very life to make effective what we believe to be true in principle now, that Christianity is the world religion.

Problems of Reconstruction, Europe

Bishop Edgar Blake
Paris, France

In the brief time that has been allotted to me upon the program, I can not speak of the political and the economic and the social chaos of Europe this hour, which, in a large measure forms the background of our work. Neither can I speak of all of Europe, for time would fail me to do that. There is another reason even more exigent than that: I am not acquainted with all of Europe.

I could greatly wish, Mr. Chairman, that my colleague, Bishop Nuelsen, or my colleague, Bishop Bast, men who have been giving their lives to the study of our work on that continent, were here to speak in behalf of the European nations. I can only speak this morning of that part of Europe to which I have been assigned by the General Conference, namely, Southern and Eastern Europe. Indeed, time will fail me to speak even adequately of that, and I must confine what I have to say this morning very largely to a single phase of the work of the area, namely, our work with the Latin peoples.

It has been said again and again that the war settled nothing. Sometimes, as one surveys conditions in Europe, it seems as though that summary was correct in essence, and yet, there is one thing which the re-

cent conflict did settle, and I think settled for all times, it is the doctrine of the divine right of anybody to rule.

Twenty thrones have crumbled in Europe in the last five years, and the three great thrones that stood for this doctrine of the right to rule by authority have gone. The Czar, the Emperor, and the Kaiser, are no more, as rulers who ruled by authority, and we are to-day in the midst of a tremendous democratic upheaval surging throughout the continent of Europe, and, I think, throughout the continents of the world. To-day the people are not being ruled by authority—they are taking the reins of government in hand themselves.

It is a most auspicious thing for Christianity in Europe that this has come to pass. There is only one exception to this statement which I have made, there is only one government left in Europe that rules by authority, and that is the papacy. That is the last autocracy left. It has no place in the system of modern thought and modern life. In my opinion, the papacy can not stand the surging of the tides that are beating upon it and eventually the Roman Catholic Church must become democratized or Protestantism will take its heritage.

Drifting Toward Protestantism

Already the drift has set in. The census of France in 1872 shows that there were 35,000,000 communicants of the Roman Catholic Church in that country—ninety-eight per cent of the entire population. In 1911, the leaders of the Roman Catholic Church in France claimed not 35,000,000 but only 11,000,000 active communicants, and the number, in my judgment, is even less to-day. Two-thirds of the population of France are now drifting as sheep without a shepherd, waiting for some one to claim them for Christ. The situation is quite the same in Italy.

You say to me, "Mr. Blake, is it true that these people can be reached by our Gospel?" I do not know. I have been there but a short time but my judgment is that they can be.

A little over a year and a half ago we assigned one of our French pastors to work in Paris. We had no church, no hall, no building in which he might hold a service of any kind. He began his work by establishing contacts with people who had broken with the Roman Catholic faith. His work was largely among the intellectual groups. He was coming into contact with university professors, with professional people, and successful business men. He spent nearly six months in the city of Paris, establishing contacts of this kind, and last October, on the third Saturday of October, we rented a small hall seating about two hundred people and on Saturday afternoon at half past four he began the first of a series of conferences dealing with the fundamentals of the Christian faith as we interpret them. On that first Saturday afternoon, the little hall was found to be too small and we had to turn away people who came to attend that conference; on the next Saturday we moved to a larger hall seating 500 people, and that was filled. Every Saturday afternoon from November to June he has had an audience of from 450 to 500 people waiting on his ministry in the city of Paris—agnostics, spiritualists and people seeking for something they do not have.

Many of the people came to him and said, "We are not quite satisfied with this Saturday afternoon con-

ference; we would like a service of worship." We hired another hall and now for nearly a year we have had a congregation worshipping under the auspices of the Methodist Episcopal Church, a fine congregation of 250 to 300 people.

At the present time we have begun again this series of Saturday afternoon conferences and we are now seeking to find in Paris a hall that will seat from 1500 to 2000 people in order to try the experiment out on a larger scale. If we can find a suitable place, properly located, we can fill that hall every Saturday afternoon at half past four o'clock with people who have come to listen to these discussions on religious themes. In my judgment, there is no community in all America where there is such an auspicious service being conducted as in Paris. If you will give us the time, the resources, and the leadership, my hope is that we can justify your faith as shown in the expenditure you have made.

But, somebody says to me, "Now, Brother Blake, why haven't we made progress in these Latin countries?" Well, I think we have made some progress. Some one says to me, "The Methodist Episcopal Church has been in Italy for half a century. Why haven't you made progress?"

Now, my dear friends, I am not here holding a brief for anybody. My only interest is in the facts, getting at the truth if we can. When you say we have been in Italy fifty years and ask why we have not made more progress, I beg you, to remember this: that it took early Christianity three centuries to make a dent on Rome, and you mustn't expect too much of modern Methodism in fifty years.

Remember, also, that where you have been spending one thousand dollars to evangelize Latin America, you have been spending only one dollar on Italy. If you had made your expenditures in America on the same meager and insufficient scale as you made your investment in Italy, we would not number 50,000 adherents in America this hour!

We have been making some progress. Take the Italy Conference. Last year we had an increase of fourteen per cent in our membership. But listen! If America and the world had made the same gains as Italy made, the Methodist Episcopal Church would have made an increase of 600,000 in its communicant membership, and would show the same increase in its Sunday school membership the last twelve months.

Italy Supports Centenary

You will be interested to know that little Italy Conference, where the highest salary is about five hundred dollars, is raising 500,000 lira for the support of our work, which is the equivalent of $100,000 of American money. Now, if the great Methodist Episcopal Church in America would only approach the standard of the Italy Conference this year, we would pay every dollar for support of our work at home and abroad and we would have $50,000,000 left for the Centenary. When you begin to talk about the achievements in Italy, I shall accept it with better grace when American Methodism reaches in some measure the standard they have made there. You can not always determine progress by statistics, you have to determine it by the opposition which you meet.

I would like to submit this morning that when the Roman Catholic Church sends out an S. O. S. call

to America to raise $5,000,000 to oppose Methodist propaganda in the city of Rome, and Italy, it is noticeable that we have been making a slight dent in Italy, and even in Rome.

Let me speak very briefly of the educational opportunity. Every man who spoke on this program yesterday afternoon told a story of marvelous work, told the story of achievement and of religious education, and said the children were our hope. The only hope, the sole hope of the Methodist Episcopal Church, the hope of Christianity in Italy, the hope of laying strong, gripping hold on the mind and heart of the people of Europe, is in the children. An interesting thing is that the way is wide open to us. I just came out of Spain. I was visiting our work in the city of Alicante. To my amazement and delight, I found there an elementary school being conducted under the auspices of the Methodist Episcopal Church. I found an elementary school in the city of Alicante with 531 Spanish boys and girls—going to that school from half past eight in the morning to five in the afternoon, six days a week—with over seven hundred children enrolled in our Sunday school, and the parents of these children paying us to give them that education.

I was in the city of Seville and I found 481 children crowded into quarters that would accommodate only 300, and the people paying us three and four peseta a month to educate them in the faith and practice of our Church. Because of our close quarters, I had to say to our pastor there, "You will have to send 181 of these children to their parents and tell them we can't take them because we haven't the room."

I was in the city of Barcelona and I found the English Wesleyan Church had over 1500 children enrolled on the same basis as in our work at Alicante and Seville.

Here is the situation in Spain. At the present time the government of Spain is controlled by the Church, by the nobility and by the military, and there isn't one of those three bodies that has the slightest interest in the education and enlightenment of the masses of the people of Spain, nor are they doing anything to elevate them. In the city of Alicante, I found the government supporting a splendid bull ring but not maintaining a single public school in the city. But there is a surging and unrest among the people, a desire that the children be benefited by education.

The children of the masses of Spain are wide open to our constructive work. They will not only allow us to educate their children, but will pay us to do it. I want to give you this as a challenge that comes out of Spain this day. If I have one million dollars placed at my disposal, I will guarantee to you to inaugurate a Protestant reformation by sowing the seeds of Christianity in the minds of the children.

We have the same situation in Italy today. Take that wonderful school of ours in Rome, Crandon Hall, started nearly thirty years ago where we now enroll 450 girls. We also turned away from Crandon Hall for lack of accommodations, over 500 girls who applied for admission.

Thirty years ago we started a little school for boys at our headquarters down in the center of the city. We couldn't accommodate quite a hundred boys, but the school has been going thirty years with very inade-

quate resources. Then, with a fine stroke of sagacity—I do not know who is responsible for it—they reached out and bought a piece of property on the hill, Monte Mario.

Now, Monte Mario didn't mean much to me when I went to Rome until I went up on it, the last unoccupied hill of Rome.

Standing on the brow of that hill, I could look down on the Vatican gardens, and with a glass, could see his eminence, the Pope, taking a stroll. I could look at the dome of St. Peter, and there were the plains where Constantine fought. There, lying at your feet were thirty centuries of history, the most marvelous site in Europe and in all the world for the construction of a Christian college.

We have laid our plans for a school to take care of 1,000 students, to teach the youth of Italy, the finest contribution our Church is making this hour in Southern and Eastern Europe.

As soon as our plans developed, we submitted them to our authorities for approval, and immediately the Vatican let loose upon us. You know the story. They charged us with being, first, a Protestant organization, anti-Catholic, and therefore, we were not to be permitted to challenge the Vatican on that site.

Then they said we were a foreign organization supported by American money. There is a bit of grim humor in that, for the only organization in Italy today that does not recognize the authority of the government is the Vatican, and, if the Vatican did not draw on America, they would have to close their doors in thirty years.

But, when they said that great property ought to be reserved for the people, I was worried, because when you plead for the people, there is apt to be a great response on the part of many. Well, we are not out of the woods yet, but I tell you, we have gone onto the mat with them. We have had one round.

And, the Committee, how did it come out? I will tell you. The Committee decided Monte Mario might be had for buildings, and the first round is ours.

America Must Stand By

Now, you have got to stand by us. American Methodism has to see that project through, and we have to put there an institution, to the pride of all Americans and the glory of God.

I get a little distressed sometimes. I had a bit of a chill as I came up the harbor to land in New York; I had a bit of discouragement. I met one of our ministers there, and I said, "What is the attitude of America toward Europe?"

"Well," he said, "Wall Street is saying, 'Damn Europe. Let it stew in its own juice. America has done enough.'" He continued, "That is the attitude of Big Business."

Now, his profanity didn't amaze me nearly as much as his sentiment. Mark you this. There isn't anything more shortsighted than the sentiment, nothing more shortsighted from the standpoint of business, and economics than that sentiment—"Let Europe stew in its own juice." The prosperity of America is absolutely dependent on the rehabilitation of Europe. When things go wrong in Europe, when they can't buy our surplus products, it means unemployment, it means misery, it means

social unrest in America. Just make up your minds to that.

I have simply this moral sentiment to give you in closing. Every nation in Europe that was in the war came out bankrupt. It cost them thirty-four billions of dollars and ten millions of men to fight that awful conflict. There was only one nation in the world that came out with its resources unimpaired, and that was America, and we came out with fifty billions of resources more than when we went into the War. I ask you what is this marvelous blessing God has put into our lap? Has God meant we should use these resources for our good only? Oh, we do well to raise that question, "Whoso hath the world's goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Plainly, it does not.

I tell you that the time has come for America to remember the parable Christ uttered centuries ago of that man whose lands produced beyond his ability to consume. He said, "I will pull down my barns and build greater, and say to my soul, 'Soul, thou hast much goods laid up for many years. Take thine ease. Eat, drink and be merry.'" But, God said to him, "Thou foolish one this night is thy soul required of thee."

In 1917, two million of the bravest, finest Americans we have ever produced went across the sea. They gave all they had for the saving of the civilization of Europe, they did the job and came back, but we left fifty thousand of our boys behind, and they sleep on the soil of France this hour. Now, if America allows Europe to stew in its own juice, there are fifty thousand spirits that will rise up before God to curse America because we did not complete the job they gave their lives for.

Brethren, geographic isolation gives no nation isolation from responsibility, and selfishness never gives to any nation the security it seeks. The time has come for America to give all she has to Europe and to the world, to God and to Christ.

Problems of Success, India

Bishop H. Lester Smith
Bangalore, India

Gentlemen and Brethren: I count it my first duty to bring to you the greetings of my colleagues in India and the assurance that you have their prayers for the success of this conference. I count it my privilege to bring you greetings from Bishop Fisher in whose deep and tragic sorrow I have had a personal participation. It was my privilege to be with my friend and yours when he was passing through his Gethsemane. I bring you the assurance that in Mrs. Fisher's death a bright and shining name was added to the glorious list of the martyrs of the faith. I rejoice to tell you that in the darkest hour Bishop Fisher was sustained by the Grace of God.

It would give me great joy to speak for all of the nine conferences of India in detail had I time to do it. It would give me pleasure to speak of the brilliant life of that great country had I time to do it adequately. Permit me to speak mostly of my own

Area, mostly of one district of my Area that I may represent in a definite way some of the specific needs of India, as particularly illustrated in this district.

Bidar, India

One of the most fascinating places in all of my area is a little city out in the jungle sixty-five miles from the railroad, the ancient city of Bidar in the native state of Hyderabad. It is one of those ancient cities left far out of the line of travel. From the times which preceded the dawn of dependable history, until a few decades ago, Bidar has been a great capital city. When the Mohammedans conquered India it became one of the Southern Capitals of the Moghul Empire. It is a romantic place and one that stirs the imagination of a student of history. It is still surrounded by three mighty walls protected by three magnificent moats dug deep in the solid rock. The walls have mounted upon them huge cannon girded with rings or iron and inlaid with gold. In the magazines around the walls are thousands of limestone cannon balls, some of them twenty inches in diameter. I found it easy to get inside some of these great guns, which gives you an idea of their size.

This great city has stood as the center of Mohammedan influence ever since the Mohammedans conquered the South. Twenty years ago we tried to enter the city. They let us stay but a short time and would not permit us to acquire a single foot of property within the city walls. We could not buy property in the name of the Methodist Episcopal Church even outside of the city. We were forced to acquire private title to our real estate and we were compelled to meet in such a place as a wagon shed for our church services. Our present church is an enlarged tonga shed. That was twenty-one years ago when we began our work on the outside and when we started to do the things beyond the walls which they would not allow us to do within the walls. For twenty-one years the Cross of Jesus Christ has lifted itself against the Crescent with the city walls between.

In twenty-one years what a change has taken place! Then we had nine members, now we have more than 6,000. Twenty-one years ago we didn't have a single teacher or preacher educated in the faith and brought up from among these people. Today we have almost eighty workers, members of Conference, local preachers, exhorters, pastor-teachers, etc., practically all of whom we have raised from children and educated in our schools. One little village has already furnished twenty-seven workers to the Methodist Church, which is almost one-half of its present population of fifty-six souls.

We have stood there at the gates of this city for twenty-one years right under the walls with a challenge for the Lord Jesus Christ. Jesus said, "If I be lifted up I will draw all men unto me." Now the city has come out to us, for 6,000 people are counted in our churches as communicants. We have had to close our schools to additional students because we have had neither men nor buildings nor money to provide for them.

I have taken this ancient city of Bidar as a parable. Let Bidar represent the India of Butler and Mansell and Parker, surrounded by the walls of Mohammedanism, Hinduism and Animism, with the moats filled with the stinking waters of a heathen civilization that opposes desperately the advance of Chris-

tianity. This great fortress, filled with three hundred million of people, was armed and ready to fight a holy war against the hated religion of the West. I have often wondered how Butler and his little handful of co-workers dared to challenge that fortress of heathenism. I have often wondered how they dared to draw their trenches up against those mighty walls. They did it only because they were super-men; not super-men of German philosophy, but the super-men of the Son of God, the super-men of the Gospel of the Lord Jesus Christ. For He said, "All power is given unto me in Heaven and in earth." "Lo! I am with you alway."

God's Man

I can never forget one evening when Mr. and Mrs. Camp and Mrs. Smith and myself, one beautiful twilight hour, were looking down upon the gentle eminence on which our property stands, and I said to Mr. Camp, "Camp, this is a difficult situation. The work is hard, the equipment is inadequate, the opposition is still bitter." The month before this conversation, when His servants were going to the Conference at Vikarabad they were beaten and imprisoned for no reason but that they were Christians. I had also ordained a man Deacon, at the Vikarabad Conference in the adjoining district, and on the Monday afterwards he was beaten for no other reason than that he was a Christian. In this situation sixty-five miles from a railroad we have been standing in the name of the Lord for Jesus Christ and for Methodism. One man I know had, at that time, been sleeping with his shotgun in his bed, under the covers, for months because he was afraid of an up-rising of the Mohammedans. I knew we had to keep our girls from going out on evangelistic tours for many weeks. This was in my mind as we stood there on the hill and the tombs of the kings outlined themselves on the evening sky and over in the West the graceful minarets of the mosque within the city penciled their beauty against the glory of the sunset. And as we stood there in the twilight by the well Camp lifted his hand, never thinking to be dramatic and said, "Bishop, I am God's man in the midst of a million people. I wouldn't trade jobs with those fellows back home. I am sorry for them. I am God's man and God's only man for the conquest of this province."

God's Work

Oh! It stirs my soul. God's men that we have sent out yonder, men and women, have been God's ministers, fighting the battle of the Gospel of Jesus Christ in the face of a great heathen host and Oh, the super-human power that they have shown and the tremendous work that they have done! The history of our missionary work in India tells its own story. It has been God's work.

In the name of God we have challenged those people in India to come out of heathenism, confess the Lord Jesus Christ, and give themselves to His service and what is the consequence? Three hundred and eighty thousand men and women are enrolled in our churches and we have said, "We have neither men nor buildings to take care of you further. You must not bring your friends for baptism until we can get ready to care for them."

Camp was telling me of a dozen men who came to see him one day and they sat down upon the front porch of the bungalow. When he came

they said, "Sahib, Salaam, we want a teacher, we want a preacher."

And Camp said, "Men, I told you last month when I was out at your town that I haven't any money, nor any teacher, nor any preacher." And he went into the house. The next morning they were still there, saying, "We want a preacher, we want a teacher."

He said, "I told you last night that I had no preacher and no teacher."

He came back that night and they were still sitting on the portico and so it was in the morning and in the evening and in the evening and in the morning, till it was the morning and the evening of the third day.

Then he said, "I have a boy up in the school not quite sixteen years of age and he is the only one available. I can send him, will he do?"

"Oh, Sahib, anybody who can tell us about Jesus Christ will do."

So Camp sent that school boy because those people would not be put off, and because he had no one else.

Friends, multiply that all over India and it will represent the pressure which is upon us to care for those who want to become Christians.

Oh, For Schools!

We are also embarrassed with their response to our educational program. We have opened our schools and have urged them to send their children to us and they have come in overwhelming numbers. We have today almost sixteen hundred schools in India and almost forty thousand boys and girls in our schools but listen, friends: we have thrown a lot of stones at our Catholic neighbors because they have not educated Mexico in three hundred years. I am not making any apology for any that I have thrown for they have deserved all the criticism which they have received, but listen, illiteracy in India today is growing in the Methodist Episcopal Church. In India we are not able to take care of the boys and girls as fast as we win them into the church. Unless we want the reproaches, which we have cast upon others, to come back upon us, it is necessary for us to intensify our program and send enough means to carry out our plans in order that our schools of the primary grade may be sufficient to take care of the numbers who seek an education. The Methodist Episcopal Church is founded upon an intelligent membership. We know what we believe, and can we afford to have millions of people in our church who do not and are not able to give the reasons for their faith and declare why they believe and what they believe?

Furthermore, we have not been able to keep up the building of schools in system. That is we have given such extraordinary efforts to primary grades and secondary grades that our high schools and training schools have been neglected. Up in the Northwest India Conference where we have 182,000 Christians we do not have a single high school to provide for the education of our future leaders.

Or look at the situation in South India Conference. We have one boys' high school in the Kanarese Tongue and it is a splendid school. We have no high school for the Telegu boys and none for the Tamil boys. We have one girls' high school in the whole South India Conference for the Telegu girls. None for the Kanarese or Tamil girls. You see what that means. We must take our boys and girls in the primary department and prepare them for work. We have to give them every bit of their training in our schools. We actually are losing

the opportunity to prepare the leaders of tomorrow because we have not the schools which we need, and, thus, we have been condemning Methodism for a generation to the inadequate and untrained leadership of men and women who can hardly read and write.

If we had the money to do it we could take many of these boys and girls and give them a training which would be suitable. Take one man, Lakraj, one of the two hundred baptised at Gaziabad in the District Conference one year. He couldn't even read. After he had been baptised he came to his pastor, Brother Jordan, and said, "Brother Jordan, I feel that I ought to give up drinking." (Which is a good feeling to have.)

And so he swore off on his drinking. After he had been growing in grace he came back to Brother Jordan and said, "I sort of feel that I ought to give up smoking." (Another good feeling to have.) And so he gave up smoking.

After a few months more he came back again and said, "I feel that I ought to do some work for Christ, I ought to go out and tell my people about this religion," and so Pastor Jordan sent him to the training school. He was there three years. He became an evangelist and has some ten thousand converts as the result of his work in the Methodist church today. He was illiterate when he began. We haven't any schools of that sort in any language in South India Conference or in several other Conferences to train that kind of men.

Economic Relief

Another thing we must do, and we must do it in this generation, is to provide for economic relief of our people. When we accept people from Hinduism we take them out of their old relations and they have no means of earning their living in any adequate fashion. When we take these outcast people they can never earn enough with their present knowledge to live upon the higher plane to which their new faith has led them. We owe it to these people to provide some form of simple, practical, industrial education.

We have several educational institutions organized for the purpose of providing industrial education for these folk. We have a school for shoe workers at Aligarh. A Chimar would take fourteen hours to earn a living in the old way. Now the boy trained in our school in eight hours can earn a better living than his father by using better methods and tools.

At Kolar we have a splendid general industrial school. We make furniture there, good furniture, some of which is shipped to Britain. We make blacksmithing products such as plows, etc. We have four farms within a radius of twelve miles from the city where the boys practice farming. We are seeking to give those boys practical training which will mean the enrichment of their lives and the advancement of the community.

My judgment is that we need no large industrial schools but we ought to multiply these small trade schools so that we can train the boys of many communities in the skilled use of the arts and crafts which are indigenous to their neighborhood and also try to introduce other useful trades. Out at Bidar, for instance, we are planning just such a school as that. Bidar has, for two thousand years, been noted for making inlaid silver ware, silver inlaid on copper and zinc. The silver stands out in wonderful beauty. For two thousand years that has been

one of the arts of Bidar. It came to the place where only one family knew how to make that ware. The Government compelled this one family to establish a school. We have two Methodist boys now, who went to that school and who now know as much as their master knows. They are able to teach our boys. We have trained these boys to be the teachers in their neighborhood, as soon as we get the school built. We have the ground. When the Centenary provides the building we will have a self-supporting school here which will soon establish a self-supporting community. Such schools as these ought to be furnished for the different parts of India, here, there, and everywhere, in order that they may form in the coming generation that which we do not have now, a solid and substantial body of laymen. For without a self-respecting group of laymen the Church cannot stand. We must produce such a band of laymen and in no other way can they be produced.

Oh, For Missionaries!

Now another great embarrassment in our work is the fact that the missionaries of India are sadly overburdened. Back in the year 1909 we had 24 missionaries in South India Conference and twelve thousand members. For the next eight years we did not increase the number of missionaries at all. Instead of twenty-four missionaries as in 1909 we now have twenty-one. This year but twenty-one missionaries, while twelve years ago we had twenty-four, while we now have five times as many people to take care of. India has the largest per capita responsibility of any missionary field. Each missionary is responsible for 1,454 Christians. In the next highest field it is only 256 to each missionary.

Listen to Bishop Fisher's cablegram to send more missionaries. Two men in my Conference this last year had to be appointed to two districts apiece. There were not enough men to make District Superintendents. That line must be reinforced! We must increase the numbers of missionaries both men and women to go out and open new schools and carry forward our work in a more aggressive way than we have before!

Embarrassed by Success

And now the final thing which I wish to say in the closing moments is that we challenged India with a great forward looking program for Methodism. We said to India, "Will you match America in making a great forward movement for Methodism in this country?"

And our embarrassment again is India's answer to our challenge. They have now challenged us with their superior success in their organization and in their forward movement and with the fact that in many places they are paid up to date while we lag behind.

Right in this very district of Bidar I was told we could not put on the Centenary campaign because the people were too poor. I said "They cannot afford to miss it. We ought to present to them, no matter how poor they are, the opportunity to give to this cause." From Bidar which has had famine for three years, I got a letter three weeks ago that they have already subscribed 90 per cent of their asking and they have paid up their subscription to this present minute. When I think of the way they have given in India out of their poverty my heart is strangely

stirred. They have given out of their actual necessity. I have seen preachers come in out of the villages, to report collections, carrying on their backs the food which the people have taken to the church that day to eat but which they have put into the collection plate.

I have seen the people bring their tithes at harvest time and put them on the altar, and I know that all of the people who brought their little pile of grain to the altar were giving that which they actually needed for food. The lepers in one institution gave six hundred rupees to the church and gave it gladly. They give out of their poverty and they give sacrificially. Again I say their giving challenges Methodism here at home to give in the same spirit of sacrifice which marks their gifts, even as we challenged them to begin this great movement. I feel we ought to impress upon the people of Methodism the obligation to begin with God, to give sacrificially.

You know I was a pastor for a few years in this country and I know how hard it is to get money. It reminds me of the way they get their milk in India. They milk the cow at your back door. The Indian cow has a peculiar habit. She will not give down any milk unless her calf is there and gets a little bit first. Before the cow is milked at all the calf has to have its share. It sometimes happens that the calf dies. The milk man then takes the calf skin and stuffs it and brings the stuffed calf along and sets it against the wall. The calf looks dilapitated because it has been dead a long time. The cow, however, licks the calf a few times and then gives down her milk.

In order that the cow may be coaxed to give her milk, friends, we have had to have a lot of stuffed calves around Methodism. We have had to coax our people with fairs and suppers and bazaars to get them to give something. We have had to have "Rallies" and "Movements" and "Jubilees" to stir up the interest of the church. We have had to have bishops and special pleaders on dedication days or in special campaigns to persuade the people to give. In the name of God, isn't it time to give our money in God's way? Isn't it time to give because we are in God's business and because we are God's partners? Brethren, isn't it time for us to acknowledge our Stewardship to our Heavenly Father by bringing our tithes and offerings into his storehouse? It is our privilege to give freely and gladly out of our abundance for the redemption of India and for the redemption of the world. Let us give and say "What a joy it is to be a partner with God in the greatest business of the world, the redemption of the world for Christ our King!"

The New Impact

Neo-Hinduism, more especially under the leadership of the Arya Samaj, is making desperate efforts to fit itself for the new age. Itself the result of the Christian impact upon the old, orthodox Hinduism, it nevertheless most bitterly opposes Christianity. To make the most of the situation it has, on the one hand, largely adopted the methods of Christian missionary effort, and, on the other, has taken on the functions of a political club. It is equipped with everything but spiritual power. Nevertheless, its leadership is most spirited.

Problems of Human Need, Africa

President J. E. Kwegyir Aggrey

President Livingstone College, Salisbury, North Carolina. Member, Educational Commission to Africa, and a Native of the Gold Coast

There is no country, as far as missionary work is concerned, that has less done for it than Africa. I was born in Africa, a Methodist, so I am at home on a Methodist platform. I taught nine years there and then came over here. I was twenty-two years old when I came and I couldn't even speak your language. I stayed here twenty-two years before I was sent on the commission to investigate for the Board of Foreign Missions. I was gone over fourteen months, and I have been back since August.

Long, long ago when I came to this country, when I read the papers, I could see with what gusto and pride the announcement was met of people being sent to India; with what enthusiasm they learned that the work of China was progressing; and with what love and glory and acclamation they learned of the work of Japan. But, when they talked of Africa—Africa? Africa?

Not long ago, not this Church but another Church was sending a man to Africa, and that man didn't have much sense. I went to that Church and said, "Why do you want to send that man to Africa? Don't you know he hasn't all that belongs to him?"

The man to whom I complained said to me, "Why, you ought to know better than that. Don't you know that nobody would consent to go to Africa unless something were loose?"

When I was going from Liverpool to Africa, there were some missionaries bound for Africa on the same boat. They had some children with them and the children were not allowed to eat in the main room. The next day when I went up, I saw this advertisement, written by a white man, "Five guineas to anybody who will make those missionary brats keep quiet."

So we of Africa, and of African descent, for whom the missionaries have toiled and died, are determined to make the world know that if you give us a chance, we will give you our hand and bring Africa to the feet of the cross. We don't want you to do all of it for us. We want you to come to us and let us help you. That is the appeal of Africa to America. You have given us a chance upon the railroads of this country and we laid the tracks for you. You have given us a chance on the rivers and we have bridged them for you. You have given us a chance on the mountains and we have tunneled them for you. You gave us a chance at Chateau-Thierry, St. Mihiel, Metz and the Argonne, and we planted Old Glory on the ramparts.

Now, Africa, for three hundred years, has been knocking at the door: "Give us a chance. Send your best. Give us a chance." It isn't you who have given the challenge to Africa; it is Africa throwing out the challenge for three hundred years, and I am wondering if you are answering the challenge that has been given. That is my message from Africa.

We went to Africa and saw the work there. I haven't much time to

go into detail. Two or three million people? Some people say there are two million in Africa. We just don't know how many of us there are! One time a white man went to Moorja and when he took a census, he found 1,500 there. We went out to investigate and found over 5,000. We don't go and tell all we know to the white man, you see. You think that we have two million and that they have four hundred million in China. But, we haven't told you all. You who have been to Africa know how it is. You may follow a track along the jungle and all of a sudden you burst into a big town.

Then we went to Liberia where you are working and where Dr. Ross did such a remarkable work, Dr. Ross—of African origin. I am sorry he and his wife are gone. Then we went up the river where Bishop Clair is working now. Every time I think of him, my blood stirs up and I wish I could persuade you to do something for Africa.

Are you in earnest with Africa? Do you mean to do something real big? Are you as interested in Africa as you are in China and other countries? If you are, listen to my story and ten years from now, when you have gone through with the big program you have, we will not come to you and report ten thousand or twenty thousand; we will come reporting cities and towns, tribes upon tribes, rushing and crowding to the feet of the Nazarene.

For more than two or three thousand years Africa has been fighting against Mohammedanism. Those people who came through Egypt, through Morocco, and had their headquarters at Morocco, we refused them and we refused Mohammedanism. We called you and you wouldn't come. Then God permitted you to take of our children, and they came here and they worked side by side with you and they told you and talked with you, "Are you serious with Africa? Are you? If you are, a nation is going to be born in a day."

I know what happened. Whenever some other missionary came, or trade men, and told us some things, told us that the black man isn't going to have a heaven, we didn't refuse Christianity. We still hung on because that is what we want. What did we do? Instead of throwing away Christianity we put a new interpretation on Christianity. We said, "No, it isn't that God is white and the devil is black. That is what they say in their ignorance."

We say that there is nobody going to heaven anyway, but the black people. We look in the Bible and see that on the last day all the nations will crowd up to the Judgment Seat and will be divided into the sheep on the left, and the goats on the right. What race has anything belonging to them like the sheep?

It shows that the mind of the African knows a good thing when it sees it. And, if they have to turn the wool of their hair to the wool of a sheep to go to heaven, they will do it, believing that the Christianity of Christ is better than the religion of Mohammed.

We went next to the Gold Coast where I was born. Then we swept down to Nigeria and something happened there that thrilled me. One government does not allow Christians within its walls. In one of those places, Imaada, there are 600,000 people within the walls. At another place, Pama, there are 120,000 black people. They are all Mohammedans and no Christian is permitted to go inside to preach. When I went in there I only spoke five languages,

and there are 8,000. I speak African and that language I speak anywhere I go. Yet, you all try to get Esperanto.

A thing will happen here in Detroit and they will hear of it in South Carolina without anybody going there and telling it. Something happened there in British East Africa and the black people in Johannesburg and Capetown heard of it two days before the telegram came! Those that have been in Africa know about it.

So, I went there, and all I speak is my language, but they understood my language, and Dr. Jones will tell you, and Dr. Holl will tell you and Dr. Amnest will tell you that the next morning they came to me and asked, "Do you preach Mohammedan? If you do, we want you to come to the mosque tomorrow and preach." I want you to know one thing, and that is that no missionary has ever been able to do very much with an adult Mohammedan. They have to start with the children.

I went to them and said, "I am going to preach on Sunday in the Episcopal Church." The train was to leave at eight o'clock, but that day I felt like the biggest man in the world because they held the train two hours for me. When I went there I saw thirty Mohammedans. Two of them had heard me two days before. When I got through and was ready to go they rushed up to me. One brought up a mat to give to the Madam, my wife. One said, "I want to go with you." But the commission wouldn't permit me to take them.

I just got a letter before I left Lake Mohunk, which said, "Because of your address, forty-five Mohammedans have come to the church."

Do you know what? People say Africa is going to Mohammedanism. Africa won't be Mohammedan. But the Mohammedans use the spirit that says God is white and the devil is black. They tell the people of Africa that the Christians say that God is white and the devil is black but that they, the Mohammedans, say to them, "You are one of us. Come with us."

Do you know what that means? Do you know what that means? I heard Dr. Zwemer speak at Lake Mohunk. He said, "As far as Mohammedanism is concerned, we have toiled all night and got nothing." I said to him, "Suppose, instead of casting the net on one side all the time, you cast it on the other? Suppose, instead of your trying to change them, you come to Africa, the very best of you, the very noblest of you, and train us, the black people, yourselves. Give us the best you have and we will stand between the Crescent and the Cross."

That is the challenge of Africa. I wish I were talking longer. I am glad to find out you have a program. Those missionaries who went some time ago—nobody cares who they were—threw down some seeds that are coming up and we who come from there know the sacrifice they made. They have planted deeper than they knew.

And you hear that Africa is restless now. The black people are restless, restless everywhere. Some people say that it is an anti-European spirit. I say to them, "No, you don't understand it. It is not an anti-European spirit; it is an anti-un-Christian spirit."

The African is like a woman. His "no" sometimes means "yes." I will tell you a little story. A black young man went with a black young woman. I don't know what kind of a black

man that was. They went together for three years, and this man had never kissed his girl. They decided to get married, and that night they went to her father and mother, and received their permission. He asked her as he left the house that night, for permission to kiss her. I wonder what kind of a young man he was, anyway. The young woman just looked daggers at him. He said, "I have been going with you three years. Everybody knows we are going together, and tonight we obtained your father's and mother's consent to our marriage. But, when I ask you for a kiss, you refuse."

She said, "Did I *say* 'no'?"

"No, you didn't *say* 'no', but I saw it in your eyes."

Then she asked, "Did you see it in one eye or both?"

"Well, what difference does that make?"

"Of course, if you see with one eye, you see 'no', but two negatives make an affirmative."

And so, when you find a restlessness in Africa and you go and investigate, you find they are fighting with you. That is the challenge we throw out to you. Will you come and help us?

Then, there is this idea. In some countries, they say, "All white people, get away from here." They don't say that in Africa. I went to one town here where they said, "Get away from the ground." I went to another where they said, "Come on to the ground." That is what Africa says, "Come on to the ground."

I am glad you are going to increase your missionaries. I say you have sent some of your best to China, India and Japan. You sent a few to Africa; Africa is restless for more. But, let me give you this point: you have sent strong men to India. If you send strong men to India, I want you to send stronger men to Africa, because Africa is the heavier burden. The greater the load the stronger must be the horse, and if we are so far behind and the load is so heavy, then send the very best, because the very best will be able to help us better than the ordinary, and I am glad the Centenary is doing that and is teaching them the ethnology, the psychology, the anthropology and metaphysics of Africans. With the African, it isn't what you say but how you say it. Sometimes you have money and you give it to Africa and the Africans throw it back. Sometimes you take a whip and whip him, and he comes back and works for you. It is how you do it, and who does it.

Let me say the African idea of purity is not white nor black at all. If he is white—white, white. If he is black—ducra, ducra. If he is brown—de brown, brown. If he is red—mimi, red, red, red. That means the idea is every color in its purity. That is the idea of purity.

That is the challenge that we are going to throw. I am talking for a great country. You look at the map of Africa. You know, it is in the form of a question mark. On the top you are. On this side, (the West) you are. On this side, (the South) you are. On this side, (the East) you are. You are on every strategic point. But, do you mean business? Are you willing to get behind this program of better housing for the missionaries so mosquitoes can't get them? You talk of the doctors and trained nurses that you are going to send, of the industrial and educational plants you are going to establish, and if you do, you are go-

ing to do something wonderful. We don't ask you to come and just do, do, do. We want you to come and train us. You, of America, black or white, you are the Arabian steeds. We want you to stay in the central point and let us, the draft horses, go into the interior and bring them to the foot of the Cross. Give us a chance to help you.

At one place in Africa, the heathen chief had built up a church and a school house, and said to us, "Bring us a teacher." The Africans built a church and a school house and say to you, "Bring us a teacher."

Mass movement? You haven't seen a mass movement until you touch Africa!

I have one more point. We are told of the story of the Sleeping Beauty. You remember how that child was born and how first eleven soothsayers came and said nice things about her, and how the thirteenth soothsayer said that the child would die? When the twelfth soothsayer came, he said, "I do not say she is going to die, but she will sleep forever." Do you remember it? Do you remember how she pricked her finger and died? This soothsayer came and then that one, but they couldn't waken her. Do you remember how the thorns grew up and the thistles bloomed up for a hundred years, when at last the Prince Charming came and kissed Sleeping Beauty?

Africa is the Sleeping Beauty of the races. Somebody said she was going to die, that the Negro races were going to die out. But, the Good Twelve said, "No, she will only sleep for a hundred years, maybe a hundred thousand years or a hundred million years," but the man came who thought more of his denomination than of Christ, and thorns grew round, and more thorns grew around. But then the Prince Charming is coming on in the form of the Methodist Episcopal Church and all the other churches. I see old Rastus now. He is standing at the door; he is bound hand and foot. Loose him and let him go.

But the African loves music, and we are going to sing a song, a glorious song that will thrill all who hear it. A nation is going to be born in a day. You know, when you go to the piano and play on the white keys alone, you get sharps; when you play on the black keys alone, you get flats; but when you play them both, you get harmony.

Problems of Opportunity, South America

Bishop William F. Oldham
Buenos Aires, Argentine, South America

You can sum it all in a couple of words, what you mean when you talk of Methodist missions attempting to evangelize Panama and these eight republics, many of them of immense size, and each a potential empire.

Take, for instance, the Argentine. Argentine, in extent, is as large as the late German Empire with Austria and Turkey thrown in. All the central empires could have been located in that republic.

Take Bolivia. Bolivia is very nearly as large as continental India.

Take Peru. Peru is as large as France and Spain and Portugal, and a good share of Italy, all put together.

"But," somebody says, "these are vast territories with but few peoples." That is true today, but what about some very early tomorrow? My friends, these are not merely territories; they are territories of such amazing potential development as positively staggers the imagination.

Peru has exported many millions of ounces of silver; there are many more waiting to be exported.

One-third of all the world's tin is in Bolivia. Within the last month there has been a remarkable find of an oil field.

I met, in Peru, an ex-senator of the state of Pennsylvania. He said, "This government has given me a concession on the bank of the Inadre de Dios river and I expect to be exporting more oil from the Iquitos down the Amazon than all the rest of the world."

If you talk of agricultural development, let those countries be adequately populated and they could feed all China and India and feed them better than they have been since time began.

My friends, I am not merely talking about territory; I am talking about territory with infinite, great resources awaiting development. Then, notice further that all these lands are in intimate touch with us. Under the Monroe Doctrine, or, under the more noble doctrine, the Pan-American Doctrine, which is blossoming from Monroeism. It is nicer to feel you are one of twenty-one and twenty-one caring for each other and not twenty being cared for by one. The ultimate destiny of all these republics is each inter-related with each other so that we are one block of nations.

It was not in vain, as Bishop Stuntz said, that God put the lands where they are. But, if he had gone a little farther, even the great Stuntz would have seen that God had purposes for the South as well as the North.

The Problems of Opportunity

"Now," you say to me, "what are the problems of opportunity?" Every problem is an opportunity. Any problem on the one side is always a God-given opportunity on the other side. What are the problems and the difficulties and, therefore, the imbedded opportunities? These, briefly: you can never get an idea of South America without getting this fact: that the populations are mixed. A certain percentage is pure white, chiefly Spanish re-enforced by Italians, touched by Germans and by all the nations, chiefly, however, of the Latin race. About twenty-five per cent of South America is there. They consume within themselves and hold within themselves all opportunity. They are the university men. They are the lawyers and the doctors, the Congressmen and the Senators, and also the Presidents. They have not only the opportunity but they have somehow managed to see to it, not for racial reasons—there is no such thing as a color line in South America—but for class reasons, they have shut the doors of opportunity within themselves.

Then comes the great mass of the plain people, the people partly European. These are about one-half of the whole. They are without opportunity; they are without education; they are without possibilities of achieving. Not alone are they without things but they are without the opportunity to secure things.

To come back to the whites, the sad and alarming condition is that of the entire white population, it may be broadly said that intelligence is wholly divorced from religion. There

is no God in the intelligence of South America. Somehow or other, the obscurantist teachings of the past have incurred an intellectual disdain.

You know me well enough to know I have no pleasure at all in saying things about anybody, but how can I tell the truth without telling how intelligent men have turned their backs on God? Go into the university class rooms and it is impossible to find a group of men who are not openly agnostic or blatantly infidel. It is not that they are beyond reach.

I stood in Buenos Aires in a conference when William Morris, an Episcopalian but originally a Methodist—it is amazing what contributions the Methodists have made to all other "isms"—I heard him addressing two or three hundred students and I saw the movement upon the hearts of those men as that movement mirrored itself in their faces. They were listening to an exposition of religion which moved spiritual passion.

I, myself, stood a little time ago in Santiago and was addressing a group of university men and women, and was talking on the subject of the value of religion, when I said, "Men and women, there is no use talking to you of the value of religion; let me talk more directly how to get the value for yourselves. It will not hurt you to let a white-headed man talk to you of that," and after that I led them in prayer, and at the end I looked up and saw a tear-dimmed audience, who told me, "That is something we have never heard before."

Opportunity? Problem? How shall we recover the intelligence of the southern lands to loyalty and fealty to God? It is perfectly useless to tell us to keep out of South America. I simply say South America is estranged from Christianity, and, if she is to be won at all, the opportunity must be given to somebody else who knows better how to do it.

Stand aside? I go at once to the great masses of the plain people. Here again there is a very great lovableness in the ordinary man of South America. I who have lived in many lands have not needed to be taught very much to take the South American into my own cosmopolitan soul. I say, "He is a winsome man."

They are not irreligious folk, naturally. They are a people who have been betrayed, who have been despoiled. Opportunity? Call? To a land already Christianized? Christianized, did you say, with seventy-five per cent illiterates?

I come to the Indian. What shall the mortal man who loves his brother say about the Indian of South America? My friends, I have known squalor, I have known filth, I have known degradation, I have known poverty of spirit, I have known absence of hope, absence of aspiration, but I have never known all these things so centered in one poor tragic figure as I have seen these things centered in the Indian of South America. All these others, whether the man in darkest Africa, in poorest India or darkest China, are men who have not met Jesus Christ, and our whole hope is pinned in the hope when he meets Jesus Christ, it will be different with him. This poor man was supposed to have been introduced to Christ four centuries ago but he is worse off now than under his Aztec or Inca masters. There is less movement of spirit, less vitality of life.

Shall I tell you a story? I was in the city of La Paz, that beautiful city that sits upon the top of the Andes, something like Denver sits on the Rockies, only Denver is five thousand

feet up and La Paz is twelve thousand. We had just reached the end of our journey. My head was buzzing, but my heart was behaving, and I presently heard the sound of music on the street and it sounded like Indian music. They said, "Come and see." I went out to look and here were three or four hundred Indians gotten up in high gala fashion, on their way to worship at the red church on the hill. The women—my, they were dressed up, and with an Indian woman, that means to put on clothes and not take them off.

These Indian women were out on a high festive occasion. I have seen women with as many as a dozen garments on on such occasions. I saw an old lady once so puffed up with her clothes that her elbows were held up by the number of skirts she had on.

Here were the women jiggling around in a sort of religious dance and every now and then breaking ranks to get a drink of "chicha," a kind of fermented liquor made from rice, as intoxicating as can be made.

My young people said to me, "They will come back this way in the course of five or six hours." At about four o'clock I heard the drums. I went out. What was that I saw? I say to you that to this moment my heart almost stands still. They were staggering drunk. I saw four women fall out of the line, two of them with babies strapped on their backs. What was it? What was it! Pentecostal Sunday. They were celebrating the decent of the Holy Ghost. Four hundred years of it and there he stands. Call? Problem? Opportunity? If ever that man is to have a chance, he must have a chance through some other agency than that which has been operating with him for four centuries. How are we trying to meet these things with the church, the school, the hospital, the preacher, the teacher, the doctor and, thank God, that latest arrival among us, the trained nurse?

The Schools

The school—we have thirty-five of them in the Latin lands, of the higher grades, I mean. I am talking about the high school, the theological school and the college, and, my friends, many of these thirty-five trying to live out of their local resources must have collapsed during this late era of high prices, must have gone down if it had not been for this blessed Centenary. I want, with humbleness and genuineness, to thank every Methodist preacher who has had anything to do with the cultivating of the Centenary. You have saved the schools from destruction. These schools are ministering to the intelligence, they are ministering to the families of the higher social order and how splendidly successful they are. There isn't a school in South America that isn't bursting, that isn't crowded to the doors. I know one school which has room for forty-nine and has a waiting list of fifty-two. I know of another that has room for eighty girls and there is a constant call for scores more. Successful? Oh, if you are talking about the numbers as compared with the floor space, there isn't a single school that isn't over-populated. But, that isn't the real test of success in a Christian school. This is the test: there sits somewhere here Professor Holmes from Buenos Aires. Professor Holmes received a letter from Ramon Carcie. He says, "When I came into your school, I was nominally of the State Church but I had no religion. When I looked at the faces of my teachers, I felt here was another order

of being from those I was accustomed to meet. During my stay in the school, I learned to love God. I am now out of school and am following Him with all my heart. I believe in Jesus Christ."

My friends, that is success. In Iquique College, I was Missionary Secretary and Stuntz was Bishop—we have chased each other. I have been his Bishop and he has been my Bishop and so it has gone on, playing hide-and-seek with a planet to play on. He wanted to sell Iquique school. I am stubborn about selling things. I am always ready to buy. I said, "No." We hung on. Some good Bishop on the Oregon Coast sent us a gracious man from Oregon, Brother Pflaum. He laid hold of Iquique School and it began to blossom, and last year sixty-two young men bowed at the altars of the school itself and were quietly and solemnly and soundly converted to God. I went there and said to myself, "Here are sixty-two young fellows that we could not have touched any other way." That is what I mean by successful. Go into the Santiago College. The father of one of the teachers is here. There is Grace Downs from North Dakota. I am tapping at her door. "Sh! Sh! Bishop, if you will wait a few minutes." Later I asked her what it was all about. "Oh, there were four girls who had come up to my room quietly before chapel time to talk about Jesus Christ and their own souls, and I thought it wouldn't be best to disturb them." Successful? That is success.

I said somewhere or other two years ago that if you would give me a little chance until we could develop a group of preaching men—there were some, there were never enough—I said, "Give me a chance to develop a few more men and I promise there shall be revivals of religion as there used to be, and thank God, are beginning to be again in the North."

Here, again, listen to me, when I say this. I am trying to speak simple, sober truth when I say that there are worshiping revival congregations all through the lands.

I just received this cablegram. It came just before I left the house this evening. It is addressed to Oldham from Buenos Aires: "South America praying for convention. District Conferences enthusiastically pledge support. Sunday schools never more consecrated to task. Evangelical campaign planned for 1922 already begun. Great Awakening. Future glorious; never more promising. Deeply grateful to the home base, and deep confidence in the home Church."

What about the Indian? The Indian for the present can only be approached through ministry to his material necessities. That man has gotten so low down that the first appeal must be the appeal that can be translated into the terms of his low understanding. We have, therefore, begun a series of little schools for that purpose. The industrial schools and the nurses have gone to work for us. I saw a nurse caring for an Indian who had a hole shot through his hand. I said to myself, "Thank God, she will reach his heart through his broken hand." The last I heard of him, he was completely cured and was solemnly converted. So, in one way or another, we shall approach that poor, tragically beset man, for I want to say to you that that man has also in him a human heart. Let me illustrate that, and then I will cease.

I was going from Buenos Aires to Lipez. This time I was going over

land—my automobile had broken down. I hired that always dependable animal (you know, I have conceived a greater admiration for the emblem of the Democratic party), I hired a mule and started on muleback.

There was a young Italian with me who spoke a little English and a little Spanish, though he had only recently come there. We traveled fourteen hours that first day. We went over mountain tops between fourteen and sixteen thousand feet high. When you are on muleback that adds several thousand feet.

At the end of those fourteen distressful hours, I reached a little Indian hut and my friend and I asked for lodging. The old lady said "yes" and we went into the place. She lit a candle, and I looked at her. My friends, I have seen dirty people the world over, but such concentrated essence of accumulated filth on a human body, I never saw before. I said to her, "Do the Indians ever bathe?"

"Si, Senor, porque no? Cuando hacs calor." (Yes, sir; why not? When it is warm.)

"Is it ever warm here?"

"No, Senor, munca—siempre frio." (No, sir; never—it is always cold.)

I told her we were very hungry. She said, "I am not here to supply food; I can only supply lodging." But after talking persuasively, she said, "Very well, if it is so and you have had nothing to eat, I will go and see what I can get for you." She came back after a while with a dish of camuels, made of knuckle bones and corn cobs cut in two, cob and all. My friend was going to light the other candle, but I said, "Heavens, no! Wait until we swallow this!"

We swallowed it. My friends, you will pardon me if I say it was one of the great meals of my life. Next morning I saw the old lady again, and I asked her what we owed her. When she told me, I realized she was quite up to date, quite, a Twentieth Century person. I handed it to her. Then I began to talk to her in my poor broken Spanish. She said, "Senor, you are not a 'cura,' not a 'padro'; I knew that because you drank no wine."

"No, I am not that, but I am a humble servant of Jesus Christ."

She said, "What is your business?"

I said, "My business is to talk to you about Him."

I dared, poor Spanish and all, to say to her that I wanted to pray with her, and then I poured out my heart as best I could, and when I arose and looked at her, she said, "Senor, I can't keep your money; I can't take your money." She insisted on putting my money back, and held out her dirty hand to me. I took it and said, "Jesus Christ can come and live with you and stay when I am gone."

Oh, they are waiting, and somebody ought to give them a chance to get acquainted with a Living Christ. If the Centenary did nothing more than send George A. Miller to us, it did a lot. I can only say you have helped us greatly, but, brethren, a hundred hopes, a thousand plans, a million prayers and expectations await your fulfillment of all your promises to us.

IV. The Will of the Church

When He, the Spirit of Truth, is come, He shall guide you into all the truth.

American Christianity in the World's Life

Bishop Frederick D. Leete
Indianapolis, Indiana

The more that I see of the world in which I live and the more that I think about the conditions of the life of this world, the clearer is my conviction that you cannot heal the open sores of humanity by the application of any purely economic principle.

I am satisfied that we ought to arrange just tariffs and so conduct the affairs of the world that prosperity may come, not for a few nations only, but so far as possible for all the nations of the earth. There can be no doubt that we ought to establish courts of international justice where all the issues which are justiciable may have a hearing and if possible a settlement before war becomes the inevitable result. There can be no doubt whatever, it seems to me, that the peoples of this earth ought to be associated together in such safe ways that the nations who have high principles may be able to prevent other nations from doing injury to civilization.

I have no sort of question in my mind that we ought to put a stop to the mad race to see who can build the biggest warships and who can drill the largest army of soldiers to fight the battles of selfishness. But, my friends, you may do all of those things and you will not stop the rush of the world towards social, political and spiritual wrong.

America's Deeper Need

What is needed is something that goes infinitely deeper than all these practical and valuable and necessary things which enter into any program concerning which the world has a right in this day to seriously think. And, do you know, in my conception of the matter, the establishment of a deeper and more vital principle was begun last Saturday when a very great man threw down on the table before diplomats of the world a proposition so startling in its character as to cause the whole world to stand amazed.

My friends, the great thing about that program was not that there will be in all human probability a reduction in the naval and military programs of the earth. And the great thing is not, as it seems to me, that there will be a proportionate reduction in the perfectly terrible burden of taxation which rests on the backs of the weak peoples of the earth, because it is always the poor man who pays the taxes. That is not the greatest thing. In my judgment the greatest act was when he laid down a program of renunciation for the common good,

which has high and holy meaning for all the earth. Unless you can run some principle like that, unless you can get some law of unselfishness and love into the hearts of humanity, you can accomplish none of the great ends which your practical programs attempt, but do not succeed in achieving.

Christian Leadership

Did you stop to think when you got the announcement of last Saturday, whence came that splendid proposition? In my judgment the proposals of Secretary Hughes came out of the heart of American Christianity and, if there is anything for which I am particularly proud at this particular moment, it is this: That in the White House at Washington, and at the head of the representatives of this great nation in the councils of the world, we have today two men who make no question whatever as to their adherence to the Lord Jesus Christ.

You may say what you please about praying for men of any character who are at the head of the government. I have infinitely greater confidence in the man who has in his own heart the spirit of the prayer which you and I are making. Now, American Christianity has made a proposal to the world and it is to American Christianity the world is looking.

On a great ship a few weeks ago I went to the quarter where the passengers were nearly all Italians. I went there because I wanted to get acquainted with some of the splendid peoples of the other side. I love Italy. I love it because of its sunshine, and I also love it because the Pope can see the Methodist Episcopal Church any time he wants to look out of the window.

I got on the deck where the life boats were, and I saw that somebody had scrawled on the canvas on the top of a life boat, "To (a place where the Methodists never wish to go) with France and Great Britain." And under this were the words, "Vive la America!" I regretted the attitude displayed towards other countries, but I was glad there were people on board who believed in the land which we love.

I was talking to one of these men. I said, "Where are you going?"

"I am going home," he said. "Have you ever been there?"

"Where is it?"

He named a town back of Naples a little way.

I said, "I have never been there."

He said, "You ought to go. It is a beautiful place."

He launched into a sea of adjectives, as he described the place of his birth and rearing. I asked if that was the reason he was going. He said, "No, I have a father, who is getting old, who wants me to come once more so he can look into my face and I in his."

I said, "When you get there, are you going to stay in Italy?"

I wish you could have seen that man as he straightened out to his full height, and said, "Oh, no, America is the one country in all this world for a man to live in."

Hands Toward America

I had other opportunities to sound the spirit of people who know something about America. Just two days ago I saw in one of the great journals of this country a cartoon which had for its center the picture of that splendid building which when thrown on the canvas here a few hours ago, I thought the most beautiful structure in the world—the American

Capitol. Here was a picture of the capitol building and all around was just a sea of arms stretched out, hands up-lifted, appealing hands, all reaching up toward that central figure, the Capitol building in the city of Washington. There was not a line underneath the picture. It was not necessary to have a label at all. Everybody understood the meaning of it.

It is a fact that the nations are today reaching their hands toward this great empire of the west, reaching up appealing hands, pleading hands, praying hands, and hands that represent hearts that do have confidence in us. It may be that diplomats suspect us, and it may be that some of the people who are trying to get the largest share of the goods of the world would deceive us, but the fact is that the masses of the earth, the people who need, and whose lives are filled with needs, are looking this way, towards America, towards this land of privilege and opportunity, this land of light and life. What they want from us, in my judgment, they can never get, except as a result of influence, not simply of the American Government but back of that Government and underneath it, guiding all its relations and actions in the world, the spirit of Christianity. That is what the world needs as it needs nothing else today.

If help is coming to the world, it will have to come from the Christianity of this land, not of other lands. Go to Italy and see what is taking place. Empty churches. Men tell you there, as they told me, that they go to church three times in their lives. They go when they are baptized, when they are married, and when they die. Three times in their lives! Empty churches all over Italy. Oh, once in a while there is a church where something spectacular is going on that is tremendously impressive, but for the most part—empty churches! * * * *

If you hope that there can come reformation out of a political church, you have a type of confidence that does not reside in my breast.

Now come up into France. What do we see there? As you see the throngs, you must think of the time when Jesus went out and saw the multitudes and had compassion because they were as sheep having no shepherd. Where are the shepherds in France? Where are those that feed the multitudes with the things that strengthen life and build up character? France, that great white-bled nation, largely, almost wholly, today seems to be without competent spiritual leadership!

What is the case in Germany? A Lutheran minister said to me within a week, "I know my Church, and I know the land from whence I came. That Church of mine is full of scholasticism, doubt, and dis-belief. Here and there is a noble character planning for something better and truer. I do not believe we are without the hope of reformation, but what we need is a new life, a new power, something we have not today."

Come across the channel, if you please, into Great Britain, and there your heart will nearly break. Those who have been there recently know what I refer to when I say that the churches over in that great country are today afflicted with ritualism, sacerdotalism, and a lifelessness in which there seems to be mighty little power. Not a single one of the leading Churches in England is reporting progress; nearly all report large decreases in membership. The old

Church of England was never so poor in spirit and money, and never so far away from doing the work England needs! And what is the case with the Non-Conformist churches? Go to those churches and try to preach the gospel after one solid hour of ritual. Preach the gospel in that kind of an atmosphere, and you will feel down deep within you that the war, which lasted with them so much longer than with us, has taken the very heart, the very fire, the very life out of English Christianity.

They are talking union over there, and a committee of the bishops of the Church of England came to the Non-Conformists. They discussed the union of Christendom. I am reliably informed that when the conference came near the end, the committee said, "We are interested in the proposal we have made to you. We are very sincerely holding out a hand in your direction, but we ought to tell you we are also holding out a hand toward the great Roman Church, and we ought to say frankly that we are even more interested in that hand than we are in the hand we are holding out toward you." * * * *

My friends, if you hope that the world can be redeemed by that kind of a program, you have a dream that I wot not of. The one hope today is in American Christianity, which has not been ruined by the long period of the war, out of which the youthfulness, the purpose, the hope, the plan, the fire and the life have not gone. In my heart I believe that right now we ought to have upon our hearts, upon our consciences the thought that God Almighty himself must depend for his immediate program in this world very largely on the church located on this side of the waters. It is American Christianity, of Canada and the United States, the western type of Christianity, that has the only power which seems able to minister toward the solution of the world's grave problems.

Methodism's Obligation

The third thing I will now say is this: I hope you will not accuse me of being narrow and prejudiced—I think that in a central position in the life of American Christianity is American Methodism. I believe we have a leading place in the great column which is marching on in this country. I had reason to feel this keenly at the time of our Conference in Des Moines when I wandered away from the fold one Sunday morning and found myself in the church of my good mother, who was a Baptist until my father took her into the Methodist Episcopal Church. Fire and water are all right if you put them together in their proper relationship, and I was not really out of my environment in being in that church, and I shall never cease to be glad I was there. A little group of delegates was scattered through the congregation. The pastor gave to the few representatives of Methodism who were present, and, as far as he was able to carry the influence of his soul, to all who came to the city of Des Moines, one of the most noble utterances to which I have ever listened. He said, "Do you Methodist people know where you are in the great procession of American Christianity? Do you know where you are, and what you mean to the others that march in this procession?" He said, "I want you to know you are in the very van of the whole movement, at the head of our marching column. You have a banner which you have been holding high, a banner of righteousness, of holiness, of

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truth, of light, power and glory, and the thing I want to say to you is this: for the sake of Christianity, for the sake of the Baptist Church of America, don't you Methodists haul down your standards; keep them high."

Beloved, that is what we are here for today. To raise money? Well, yes. You know we have a lot of people who say, "The Methodists are always asking us for money." Why shouldn't we? A certain man in one of our churches complained to a business associate of his, "Do you know, everybody who comes here, comes after me for money? That is what they want." His shrewd associate said, "Well, why should you find fault about that? That is all you've got." If that is all a man has, let's go for that. But, brothers, we are in something bigger. This whole movement is more than a money making movement. I have sometimes thought that when we began the Centenary we didn't take time enough to impress it on the conscience of the entire Church that while we want money, there is something else we want, something infinitely more important.

A man who sits somewhere in the audience this afternoon expressed what we want when he went into the office of a business man the other day and closed the door. We ought to go to such places more often, and close the door so that the world and the devil will be shut out, and the ministry go on uninterrupted. He said to this man, "Brother, haven't you lost something you once had?" The man's face fell as he said, "Doctor, I never had it." Brothers, this whole movement will be a wretched failure unless some of those men who never had it, get it. I would God, that right in the official boards of Methodism, we might begin to make men feel that much as we want theirs, we want them more, and that what we want above all other things is a membership, a Methodism consecrated to the living God and living day by day as the world expects us to live.

The Best Thing To Do

This is my message. I would say this afternoon, the best thing America can do for the world is not merely to put up a disarmament program, but to be the best possible America. The best thing Christianity can do for America is to make America really Christian, and the best thing Methodism can do for Christianity is to put into the very heart and life of all the churches that splendid spirit which characterized the fathers, and which still burns in the hearts of her sons. If any one says that Methodism has lost its piety, I know better, for I have stood with men in the last extremity and have seen what was more than death. I have seen them in temptation and there was that in them which resisted the world, the flesh, and the devil.

It may be that we Methodist folk don't say, "Amen" as much as we used to. Sometimes I wish we did. Sometimes my heart is a little hungry for it. I will never forget that when I was called to the pastorate of this church, my mother said, "I went to that church when I was a girl, and there was an 'Amen corner' in it, and, if they haven't lost it, it will be a place where you can do something for the Lord."

Let us have an "Amen corner" in our hearts, and let us take the "Amen" out of our hearts into the world with a martial tread, and with determination to do God's business. A brother said

properly a few minutes ago, "We don't want war songs here." We do not want war songs, but we want war. Jesus said, "I come not to bring peace, but a sword." Paul said, "War the good warfare." We are here to fight selfishness, littleness and meanness in ourselves and in everybody else, until the time comes when we consider that what we have belongs not to us but to Almighty God. When we can get the apportionments not into figures on the sheet, but into the heart of the man who says not "How much must I do," but, "How much can I do" we will solve the money problem.

There are other issues. I wonder that we folk have been here two days, and haven't whooped it up yet for the great cause of temperance. I see present Samuel Dickie, one of the white knights of prohibition. What we Methodist folk ought to remember is that this battle is not yet fully won. I am glad the President has entrusted the law enforcement business to a Methodist. The Methodists will get behind that brother. It may cost us greater sacrifice than we know before we get through with the demon of intemperance and let the world know that this country is so dry that they will have to stay on the other side if they do not want dryness.

We must war against sin and for the salvation of sinners. I have had the feeling burning in my heart that we have just a little lost that love of men which leads one to put his arm around the worst of them and bring them nearer to the best of all—Jesus Christ our Saviour. If I had my way, I would somehow put a passion into the heart of every man in this meeting to see how many he can personally bring to Jesus Christ.

The Church and Her World Program

Bishop Thomas Nicholson
Chicago, Illinois

My first word concerning the world program of the Church is one of congratulation to the Church for the superb thing which has been accomplished. We have had a perfectly marvelous response to the greatest appeal ever made to our denomination. I think it has been the greatest appeal ever made to any church in the history of Christendom. It is my profound conviction, (and it is a conviction which deepens with each week), that there never was a more purely providential movement in the history of Protestant Christianity than the movement we have come to call the Centenary.

I believe that this forward world program of Methodism was as well timed by the Almighty and was, in itself, as providential as was the origin of Methodism itself.

Let me call your attention to a single item under this head. We, in America, have tended to be insular. George Washington warned the young nation against entangling alliances, and the changes have been rung again and again on those words in his Farewell Address. A little later there came what has been widely known as the Monroe Doctrine. These two deliverances have had the effect of influencing the nation to shut itself in upon itself.

I need not tell this audience that whenever any man turns his whole thought and attention in upon himself, deterioration has set in. It is just as true of nations as it is of men. Unless we keep for men and for nations the world vision, we never can have a great place of world leadership.

What forces have tended to keep the world vision before our nation? I believe it can be fully established that no single thing in the history of the American Republic has helped to keep us with broad horizons and to keep us on the map of the world with altruistic purposes, broader than our individual national welfare, so really and truly as has the Protestant missionary movement. It has connected us with many lands. It has opened to us, indirectly, many doors for commerce and trade, and has thrust us into many international relationships. More than any other single influence in our national history, the world-wide missionary movement has given world vision and international scope to our work as a nation.

As was said in that remarkable letter sent to you by the President of the United States, a document which, in my judgment, will loom larger in your thought the oftener you read it through—there is a distinct recognition of the world value of your foreign missionary program, and an acknowledgment of the place you have occupied in the world program of our nation. When you put that world program before the Church, which had been schooled to a certain type of insularity, you had a great responsibility, but you saw what actually came to pass, namely, that a large percentage of the population trained in the missionary spirit of the Church, with the world vision which that spirit begets, were ready to respond to such a world appeal.

What has been the result? We have made remarkable collections. What has been gathered is a cause for the profoundest thanksgiving and the sincerest praise to Almighty God. Let me show you what I mean.

What Has Been Done

Six Boards of the Methodist Episcopal Church—the Board of Education for Negroes, the Board of Sunday Schools, the Board of Temperance, Prohibition, and Public Morals, the American Bible Society, the Board of Education, and the General Deaconess Board—have each received their apportionments in full for three successive years, and they were the largest apportionments ever made for the work of those Boards in the history of the Church. They have every dollar and if we had the time and the opportunity to throw on the screen the appreciation of the work accomplished by each one of those Boards, we could make as remarkable a showing for each one of them as was made yesterday for the Board of Home Missions and Church Extension. All this was made possible by your Centenary contributions.

In addition to that, the Board of Education, proper, and what we used to call the Freedmen's Aid Society, now called the Board of Education for Negroes, are in the process of receiving a million dollars from the Centenary. We heard from two thrilling speakers last night the account of the great work done by the Meharry Medical College at Nashville, Tennessee. I had something to do with securing this endowment of a half million dollars, the achievement of which was so justly praised last night, and I take a certain personal pride in the fact that nearly two-

thirds of all the colored doctors in this country, who have graduated from any medical college, are graduates of that institution. But, it was the challenge of your Centenary gift, made possible by the wise use of the first income received by the Board of Education for Negroes from the Centenary, which enabled us to get $150,000 each from two of these great Boards, and that $300,000, added to the $200,000 of your Centenary money, has made the first half million endowment for that noble school. That $200,000 of Centenary money immediately brought to the Church $300,000 more, of which no account whatever is made in footing up the Centenary totals. That is a sample of what has gone on in many places.

If, in addition to the $38,000,000 already paid in by our people, we could put alongside the thousands and even millions of dollars which that $38,000,000 has drawn to itself in a way similar to what has occurred at Meharry, we should have a showing that would be a cause of intense rejoicing.

Comparisons Indicate Progress

But, what of the Mission Boards which were directly interested? I take the figures I am about to quote from the reports of the Mission Boards to the General Conference of 1912 as they are published in the Journal of the General Conference for that year. In the quadrennium 1912 to 1916, the total receipts of the Board of Home Missions and Church Extension for the entire four years were $4,495,826. In the year 1919-20, the receipts of that Board were $6,612,593. The Centenary thus made it possible for the Board of Home Missions to receive and disburse, in a single year, $1,116,000 more than it had received in the entire four years preceding.

What of the Board of Foreign Missions? The largest amount this Board had received in any one year was $1,700,000. In the four years, 1912-16 this board received $6,311,000 for the entire four years, but in the years 1919 and 1920, it received $6,612,000. In other words, the Foreign Board received and disbursed $300,000 more in a single year than it had received in the entire quadrennium which preceded it.

What of the present year? The shrinkages are somewhat large. They have greatly disturbed us. The payments are not as large as we could wish. The figures furnished me by Treasurer Ehnes show that, when the Council meets a day or two hence, he will report the actual cash paid through the Centenary for the year at $14,364,154 plus.

The Woman's Foreign Missionary Society received $2,264,634 and the Woman's Home Missionary Society $2,843,634, making a total of $19,472,422. That means that these three missionary organizations of the Church, in this hard year, a year of acknowledged financial stringency, have laid on the altars of your Church in cash for the world program of the Church $19,472,422. I congratulate the Church and say that I am justified in speaking this word of congratulation as the first part of my message to you this afternoon, and my exhortation is, "Throw away your hammer and get a horn."

The Horn

Listen to me a word further. Much has been said about the seventy-cent dollar. Many have been the rebukes given the people who have paid only seventy cents on the dollar. I could

wish that the amount had been paid in full, but let us not overlook the fact that we paid a larger percentage of the quota on the Centenary than was ever paid, so far as I can find, on any other missionary apportionment made to the Church.

In 1914, when Dr. W. B. Hollingshead was beginning the chart presentation of such works, he made a chart and exhibited it at the various Annual Conferences. Strangely enough, there has been an amazing lapse of memory as to what was shown on that chart. I have a way of copying things down and keeping them for reference. I put down in my notebook the exact transcript of this chart. I consulted it recently and I found that in 1914, before you put on your Centenary campaign and in the good times before the tragedy of the World War had burst upon the world, back in August, 1914, on an apportionment of something less than $4,000,000, the largest percentage paid in any area of the Church was 69 per cent. I found the other areas ran this way: Next area, 67 per cent; next, 66 per cent; next, 64 per cent; then 60 per cent, 59 per cent, 57 per cent, and down to one area paying 27 per cent and one area paying 26 per cent of the apportionment. The average for the whole Church was 57 cents on the dollar.

And, in these tragic war times, under your Centenary, on a $21,000,000 apportionment, we have paid 15 per cent more of the apportionment than we paid on the small apportionment of the preceding years.

Again, consider that we have done this in the face of very great obstacles. Take a look at the difficulties. Our subscriptions were taken when the country was in a fever of excitement, and when big subscriptions were possible, owing to the appeals for the Red Cross, war emergency, and to the Liberty Bond sales. Soon there came the inevitable reaction. How that reaction has affected the country, we well know. It has touched everything. Why, in my own city, in this time of great need, notwithstanding extraordinary efforts made by the Associated Charities, there has been a decided slump. That organization is taking an entire page of paid advertising every Saturday in the daily papers. It is using all such extraordinary methods to present its needs. It is appealing to the people through the churches, through the clubs such as the Union League, the Hamilton and the University. It is doing everything it can to get before the people the tremendous charity needs of a great city in this hard year and yet, with all this, that charity organization is running behind $10,000 a month.

Out in Illinois, we have twenty-five cent corn. They tell me in Iowa they have twenty-cent corn and that in Kansas they have eighty-five cent wheat. One of our Chicago dailies had an editorial last week on dollar wheat and ten-dollar soft coal, with hard coal at sixteen dollars a ton. Anybody who knows anything about getting loans at banks knows what we are facing in the country. Let us not fail to thank Almighty God for the loyalty of the laity, some of whom, in face of such conditions, have gone to the banks to borrow money, and have shown such faith in the program of the Church that they have given the magnificent response to our larger program which I have already indicated.

Forward March

But, ladies and gentlemen, we must not congratulate ourselves upon our

achievements and make that an excuse for retrenchment. We must go forward to larger things. The world's need challenges us. It was never so great as at this hour. The program of this convention must surely challenge your thought, appeal to your feeling, stir your imagination, and excite your sympathies. "Forward march" is the only word worthy of our great Methodism at this hour.

The forward march is necessary for a variety of reasons. Incidentally, may I say, lest I should miss the matter at a later place in my address, that when in July a group of us, first a small group and then a larger group of about a hundred men, including all the Area Secretaries and the Officers of the Committee of Administration, met in Chicago to estimate the situation and to consider what should be the features of our forward movement program, the Secretary of your larger program, Dr. Titus Lowe, (who is not here today for a very good reason, namely, that he is in the midst of an Evangelistic campaign that he can't leave) sent out fifty-nine letters. He asked these leaders of the Church, including prominent pastors and outstanding laymen, most of them not specifically connected with this Council of Boards of Benevolence, or with the Board themselves, what their judgment was as to the after-Centenary program of the Church. These men were picked from a wide area. Their letters came from as far apart as San Francisco and Los Angeles, Portland, Maine, and New York. The letters went out in the midst of the summer when men were away on vacations in no small numbers. An amazing thing occurred. He received forty-one answers in seven days, and other answers within a few days thereafter. Every solitary letter that came back said that so great was the world's need, so large the opportunity and responsibility of the Church, so imperative the financial needs of our great Benevolent Boards, that the minimum for the future ought to be the Centenary askings for the present five-year period.

The letters are so remarkable that it is my judgment the Council could do no better thing than to have them published in a volume which could be widely read. This represents the sentiment of the Church and particularly of the laymen as I have become acquainted with it. In every great gathering of laymen which I have attended in the last six or eight months, (and I have attended a good many), I have found that same spirit of consecration, of large vision, of unusual willingness to do something worth while through the medium of the Methodist Episcopal Church.

Increased Cost of Progress

Again, consider that the costs of everything we use have been tremendously increased. One of the railroad journals is publishing the following: "In 1914, the year of the beginning of the Great War, which upset everything, the costs of operation were less than half the present costs."

"Now," says this journal, "road locomotives cost 123 per cent more than then, switch engines cost 144 per cent more, cars cost 117 per cent more, locomotive fuel costs 183 per cent more. After the twelve per cent wage cut of July last, the wages of the men are still 108 per cent higher than in 1914, while the direct taxes we pay have increased 192 per cent."

What is true of the railroad industry is true of almost every other industry. It is true of the operation of every plant which the Church has.

When you consider the depressed condition of the countries abroad, it is even more true in the foreign field than it is in the home field. Take the expenses of the large organizations represented here today. The Illinois Central Railroad alone, according to the published report of its auditor, collected for the Government in its passenger and freight transportation taxes in a single year $5,338,000. That was simply the railroad tax on a single railroad of the country. But, it represents a slight fraction of the increased cost of transportation. It represents, in a modest way, the increased cost of operation for every Board in the Church, and it is but an index of what we have all along the line. We can not any longer operate with the meager plans with which we once did our work.

The modern Sunday school program, the all-year-round schedules of work, demand new plants. In the Illinois Conference, which forms a part of the Chicago Area, it was my good fortune to dedicate in a single month two new churches. In Ogden, a village of five or six hundred, we dedicated a splendid modern community church. It cost $33,000. It replaced an old church which had cost less than $4,000. A few days afterwards, I was at Taylorville in the Springfield District and dedicated a magnificent new church building with social rooms costing $130,000. It replaced a building which had cost less than $25,000 when it was built. Neither of these church buildings was a whit more than the modern program for the community welfare demanded. They were conservatively built and economically planned. The District Superintendents from that territory are looking into my face while I speak. They will tell you that one of the wisest things ever done in those communities was the building of these larger plants for the larger needs of the community. All the expenditure was amply justified and is producing the largest possible returns. This is a sample of what we must do in seven-tenths of all our communities.

If you are going to take America for Christ, you have to go on a larger basis than ever before, you must have more adequate equipment than that with which you have ever tackled the job heretofore.

The City Problem

There was thrown on this screen last night a picture of this great, growing city of Detroit in this wonderful Wolverine state, the state where I was received on trial, where I spent the first ten years of my ministry, and which I still love to call "Michigan, my Michigan," and it was shown to be a great problem of Protestant Christianity. There you saw that out of a population of 997,000, which is practically a million, you have 150,000 communicants of the Roman Catholic church and 125,000 communicants of the various Protestant Christian communions, but you have 710,000 people with no formal church connection whatever.

What shall I say of my own city, Chicago? How often we talk of the great Rock River Conference. It is a great Conference. I am proud of it. It has a splendid group of men in its ministry. It has, however, passed its eighty-third year, and in that great Conference, we have, with the remarkable additions of the last two years, which are the largest in the history of the Conference, about 83,000 members. Fifty-two thousand of these live in the three Chicago dis-

tricts. But, those districts take in certain suburban territory outside of the city of Chicago and Cook County. When we bring our total membership within the city limits down to exact figures, the total is a little less than 35,000 and that is the gathering of eighty-three years of the Methodist Episcopal Church in a city of 3,000,000. But, we are the largest and most influential Protestant denomination in the city. When you put all the Baptists and all the Presbyterians and all the Congregationalists and all the Episcopalians and all the members of the other denominations together, you have in that city of 3,000,000 a total Protestant membership of a little under 400,000.

Lest these facts should unduly depress you, I implore you to think what those 400,000 Protestant Christians mean in that city. I need not tell you that every Superintendent of the Anti-Saloon League of that state, since its organization, has been a member of one of those Protestant churches and that the victory for prohibition has been, in a real sense, the victory of those churches. I need not tell you that the active head of almost every reform bureau and nearly every charitable bureau of the city is a communicant of some one of those churches. I need not remind you that the very bone and sinew of the altruistic life of that great city comes from these churches. It would be carrying coals to Newcastle to tell you that the men who are cleaning up the slums, who are fighting the blind pigs and enforcing the law and pleading for a higher moral atmosphere in the city, are to be found in the membership of those Protestant Churches. If, with a total membership of ten per cent of the population of the city, we can accomplish a work such as we have done, what, in the name of high heaven, would we accomplish if we could make the working membership of the churches from seventy-five to ninety per cent of the population, and it is possible to do just that thing! When you do it, you will find that the vision of a city which is the city of God, is not a dream or a fancy, but a reality!

The Challenge

The challenge I make to you is this: Do you mean to make the kingdoms of this world the kingdoms of our Christ or, are you going to be content with the old penny-a-week, shilling-a-quarter basis in a day when every kind of amusement is going on in great auditoriums which cost hundreds of thousands of dollars? When these buildings which compete with your Church are illuminated by lights which cost thousands of dollars a night? When sin is being financed on the scale of thousands and of millions?

Shall we take our religion and the program of Jesus Christ for the world as seriously as the amusement lovers take their amusements? I challenge the Methodist Episcopal Church to come up to the help of the Lord against the mighty! If you will really take the program of Jesus seriously, if you will finance the Church on the larger basis started by the Centenary, if you will practice the doctrines of stewardship and of intercession, if you will harness this tremendous lay power and all the possible forms of laymen's activity to this great task, if you will boost and not knock, we can, in a single quadrennium, make a showing which will cause the angels of God to rejoice and all heaven to shout for joy.

The conditions forced upon us after the war reactions make our work more difficult than ever before. Listen to this: Last year, in the courts of Chicago, 10,000 cases of juvenile criminality! What does that mean? It means this: more boys pass through the criminal court of a single city than have been recruited in all Methodism for our Methodist ministry in fifteen years! Look at the year book and see if I am not correct. Once again, last year, according to the reports of the Crime Commission, which I have consulted, 30,000 girls of the "teen" age disappeared from their homes in this country while the Woman's Foreign Missionary Society, with all its life work recruiting machinery and all its splendid woman appeal, has been able to secure a little over 100 young women for the 250 vacancies in its staff of workers abroad. It goes without saying that a great multitude of these wayward and criminal young people went into lives of shame. After all your life service commission work, after all the splendid work of all the women, these comparative results should convince you that we must have larger and more comprehensive plans for our work. We are at the beginning and not at the ending of our development. I believe that Jesus Christ is set for the conquest of this world. I believe the fault which leaves us as we are is not in any lack of power on His part; the fault is in our methods of applying His power to the problems of the age.

I solemnly challenge you to take the task of saving this world more seriously! I challenge you to address yourselves to the problems of saving these cities with the seriousness which the value of the redemption demands!

The Open World

May I not call your attention to another thing? The world is open to us now as never before. You can do, in five years now, what you can not do in fifty years after this if you close your eyes to the opportunity. There is a passage with which many of you are more familiar than I. Cyprian, writing to his friend Donatus one day, over in North Africa, said something like this about the world of his day: "We look out from our cathedral windows and from our domiciles. We see a great wicked world. We see the slums of the cities. We see bandits on the highways. We see soldiers marching to war." So, he went on through just such a picture as might be drawn of the modern city. "But," said he, "it does not concern us. We withdraw ourselves into our quiet dwellings; we sing our hymns; we chant our prayers; we renounce the world; we are Christians."

What happened? Why, the time was when they could gather a convocation of 500 Christian bishops in North Africa; they could gather scholarly men who could frame the great confessions of the Church. But, these men, like Cyprian, lost the missionary spirit. They made religion an individual thing. They gave it a monastic emphasis. The world went on hungry and restless and warlike. It went on searching for God until down yonder in the desert of Arabia, a man who knew the Old Testament, who carried that Book with him and quoted from it, like Moses of old, went into the desert, crying after soul satisfaction. You know the story. He made Mecca his center. That non-missionary church, withdrawing itself within itself, allowed Mohammed to dream out the Koran and

to lay the foundations of Mohammedanism. Today we look at the map of North Africa; we mourn that there are no 500 bishops; we bewail the fact that there are not even Cyprians and that the Mohammedan world is one of the greatest problems of the modern church.

I make bold to say, out of my profound conviction, that if the Church of North Africa, at the right time, had been missionary, if it had put on such a program as you put on under the Centenary, if it had followed with a militant Methodism, I do not believe Mohammedanism would have had any great grip on those countries.

Like the Sibyl of old, the ten books were offered. They were refused. The Sibyl came back with fewer books, demanding a larger price. Again and again she came until at last, for the one remaining book she paid a vastly larger price than she would have paid for all the volumes. And, men of Methodism, I say to you that that is the process going on in China, in Italy, in the Philippines, in Malaysia, in the isles of the sea. You can do today with a limited sum of money, what you can not do with a hundred times that sum if you neglect the glorious opportunity of this hour.

Resources of Life

May I call your attention to another very important fact? We ought to carry out this great world program because we have the resources with which to meet these needs. We have a marvelous wealth of young people. One of my own District Superintendents, sitting down there under the gallery, came into my office a few mornings ago and gleefully said, "Sorry you could not have been at my Epworth League rally on Saturday night. Why, we had one thousand young people crowding the church, standing around the walls, and then so many more wished to come that we had an overflow meeting with four hundred more in the adjoining building."

The Superintendent of the Western District brought me just such a report from his district. If you follow up the facts, you will find that the heart of young Methodism is with you. Think of the remarkable enthusiasm of those hundred and fifty Epworth League institutes scattered all over the country last summer and of the scores and scores of consecrations for life service! The heart of young Methodism is with you! Give it a program worthy of this great, new, abounding life.

What shall I say of the alleged lack of candidates for our ministry? Three or four weeks ago I held the session of the Rock River Conference. I put my hands, in ordination, on nine splendid men ordained as deacons, five of the nine much taller than I, two or three so tall that I had to get on tip toe to reach the tops of their heads. More than two-thirds of them were both college and seminary men, and all but one, I think, college men. I followed it with the ordination of nine elders of about the same class, and the next morning I was permitted to receive on trial fifteen more splendid young men of equal promise, all of whom had presented themselves at the altars of the Methodist Episcopal Church for admission to our ministry.

The next day I met Bishop Henderson and told him the story. He said, "You are behind the times. I took twenty-two on trial the same day in the Detroit Conference."

Garrett Biblical Institute registered 235 young men this fall term, an increase of something like forty over

last year, and they are as fine a group of young men as I have ever seen brought together. Drew Seminary, Dr. Tipple told me, had an increase at the beginning of the year of ten per cent and he thinks the increase will be twenty per cent before the end of the year. I am told that the Boston University School of Theology was compelled to cease registering at the end of the first week because it had a capacity registration.

Brothers, we have the young men left in this nation. The challenge of a big program, which means the conquest of this world, will bring these choice young men and young women, like them, flocking to your altars as doves to the dovecote. Give them equipment, a program worthy of them; give them an opportunity to take these great cities for Christ. They will do it as surely as you are sitting here.

Did your heart thrill yesterday as you heard Cutshall, Baker and others tell the story of the crowds of young people waiting to hear the word at the Christian colleges? Did you hear Traveller tell the story of his joy on a two thousand square mile circuit down in New Mexico? Did you hear Vernon McCombs tell his story of his ministry to the recent Mexican arrivals? Did you hear those college men tell how gladly they went to these hard tasks? I tell you, the spirit of the fathers is not dead; the hero spirit still lives in Methodism, but it waits for a challenge, it waits for an adequate support. Our laymen are aroused and responsive as never before. It is not confined to any one place; it is general over the country.

My challenge again to you is: Forward march; plan largely; see clearly; move triumphantly; put Jesus Christ to the proof; faith is still the victory that overcometh the world.

Take an illustration of the spirit of well-to-do laymen. The other day there was an important meeting in Chicago when a group of business men came together. The head of one of the large electric companies was, in the course of the discussion, asked his judgment as to business conditions. He said, in the course of his remarks, "My income this year is cut to one-third. I do not want to cut my benevolences, so I am giving about two-thirds of my present income. This means that I must live on my capital. The thing that makes me glad is that I can do it." And, he is but the type of a great group of men of like spirit who stand ready to back a well-thought-out program large enough to meet the present world situation. You have a tremendous asset in an ever-increasing group of consecrated laymen. I can call to their feet in this room half a hundred men of like spirit who will back a great forward movement, which means that Methodism is going to do its full share of meeting the great world opportunities.

Great Possessions

Once again, your national wealth challenges you to action. I am going to give you now some of the most astounding figures with which I have become acquainted.

When the war broke out in 1914, the national wealth of the United States was $180,000,000,000; the national wealth of Great Britain was $85,000,000,000. When the war ended, our national debt was $24,000,000,000, of which something over nine billion was in loans to the allies, all of which was repayable, leaving the net national debt somewhat over

fifteen billion. The national wealth of France was $67,000,000,000; that of Germany $78,000,000,000; that of Italy $16,000,000,000. In 1919, after the war, the wealth of Great Britain had dropped to $60,000,000,000 of which $34,000,000,000 was offset by national debt; its net wealth was but $26,000,000,000. The national wealth of France had shrunk to $40,000,000,000 with $27,000,000,000 of debt, a net wealth of but $13,000,000,000. That of Germany had dropped to $50,000,000,000 with a debt of $39,000,000,000, a net wealth of but $11,000,000,000. That of Italy had dropped to $12,000,000,000 with a national debt of $11,000,000,000, leaving a net wealth of but $1,000,000,000. In other words, Italy had gone the whole length and had put its entire national resources within $1,000,000,000 into the great struggle for world liberty.

What of the United States? The $180,000,000,000 of its national wealth in 1914 became $200,000,000,000 in 1919. Take away its $15,000,000,000 net of debt and you still have the fact that we could pay every dollar of our national debt and have the nation worth $5,000,000,000 more than it was worth when the war broke out in 1914.

Look at it from another point of view. If you will take the figures I have given above, which are from authentic sources, you will see that you can put the net wealth of Great Britain, France, Italy and Germany together, and when you have done that, you will find that the national wealth of the United States is $32,000,000,000 more than three times the total net wealth of those nations.

What is to be the meaning of all that growing wealth of our people? Is it simply to ruin the rising young manhood and womanhood of the nation by temptation to the sins of extravagance or is it to be a challenge to them to take world leadership in the greatest moral and religious opportunities of the ages? Are we, as the result of this amazing wealth, to produce Fatty Arbuckles and Peggy Joyces, or to produce Frances Willards, John R. Motts and Sherwood Eddys?

Note again the waste of war and the folly of our present ideals. You have become familiar with the fact that of the national federal budget for 1920, 92 6-10 per cent was for wars, past, present or prospective; 4 8-10 per cent was for all civil departments of the Government; 1 4-10 per cent was for public works; 1 3-10 per cent for research, public health, education and development. That is, that of every dollar of the roundly $19,000,000,000 which we voted for Government expenses in a single year, seven cents went for all these uplifting influences of peace and civilization, and ninety-three cents went for war in some form.

In the 131 years of our national history, wars have cost us 78 5-10 per cent of all our national expenditures!

Or, take it from another point of view. The average tax paid to the federal government in 1920 was $43.64 per person. Of this amount, $3.08 went for all these noble and peaceful purposes; $40.56 per person went for war in some form. How long are we going to pursue such mad folly and call it Christian civilization?

Who Shall Lead Us?

I fling out the challenge to a thoughtful world to reverse these processes and I make bold to say that the one force in the nation which gives

any promise whatever of leading us out of darkness into the light of the new and better way is the Christian Church.

You are perfectly familiar with notable utterances which have been given by great men of this and of other nations but I may be pardoned for reminding you again of two or three such quotations.

Lloyd George, the British Premier, speaking for the seven premiers of the British Empire, said, in a notable document, "Ever the hope that lies before the world of a life of peace, protected and developed by a League of Nations, is itself dependent on something deeper and more fundamental still. The coöperation which the League of Nations explicitly exists to foster will become operative only in so far as the consenting peoples have the spirit of good will, and the spirit of good will among men rests on spiritual forces. The hope of a brotherhood of humanity reposes on the deeper spiritual fact of the fatherhood of God. In the recognition of the fact of that fatherhood, and of the divine purpose for the world, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. The recognition can not be imposed by government."

At a more recent date, speaking before the convention of the Welsh Independents, Lloyd George expressed himself on this wise: "There is today great confusion and conflict of purpose paralyzing good will in every land. When I left London, we were discussing in Parliament Bolshevism, the latest fashion among the rulers of darkness in this world. The German elections show a distracted people, split up into hopeless, contending factions, without any clear purpose, without any ascendant voice or note. So far we have avoided that catastrophe in this country, but it is spreading throughout the world and the churches alone can save the people from the disaster which will ensue if this anarchy of will and of aim continues to spread. The doctrines taught by the churches are the only security against the triumph of human selfishness."

Roger Babson said, in words which have frequently been quoted, "The need of the hour is not more legislation; the need of the hour is more religion. More religion is needed everywhere, from the hall of Congress to the factories, the mines and the forests. It is one thing to talk about plans and policies, but a plan and a policy without a spring is like a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail. The solving of the labor problem is wholly a question of religion. The wage worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and things never will. Satisfaction and contentment are matters of religion. Communities and industries where motives are paramount have no serious labor troubles."

I might quote by the page from prominent statesmen, from governors, from professional men, from men of both national and international reputation, in a like vein. The fact is that the Church has assumed a national and an international importance heretofore undreamed of. It is not enough to promote the salvation of the

individual except as the individual is a unit of society. The Church has the dynamic of a social, an industrial and a community salvation which the age greatly needs.

Not long since, I fell into conversation with a young Armenian. I discovered that he had been in this country nine years. He was a refugee. His father and his mother and six of his brothers and sisters had been murdered by the Turks. He and a younger brother had escaped to this country. I learned that he was a graduate of the University of Tarsus. That means that he had been educated in that ancient city of Asia Minor where the great Apostle Paul received his early education. In this country he had pursued further studies and had taken his degree of Doctor of Philosophy from one of our great universities.

I said to him, "What is your impression of American Christianity?" He promptly replied, "The teaching in your pulpits is beautiful; the instruction given in your Christian schools and colleges is wonderful. It fascinates me. But, my observation is that you have not been able to make your Christian program very effective in your social, industrial and civil life. The government of your cities is not Christian in any large measure. You have not made your Christian principles pervade, as they should, business or national or international relations. Your great problem is to really make the principles so beautifully and so wonderfully taught in your pulpits and your schools really vital in the total life of your nation."

Now, did not that keen intellect penetrate to the very heart of things? Is not that really the problem of the present hour? There are many illustrations to show that wherever we can do that, it is for the salvation and the uplift of the nation. We have, moreover, had enough illustrations to show the tremendous power of a truly awakened church to accomplish, in individual communities, just the thing this young scholar was talking about. My challenge to my Church is that we rise in the might and majesty of the power of Jesus Christ and make this nation really Christian. Save America, that through her you may do your part in saving the world.

Our Church must put on a program that will back President Harding and Secretary Hughes and the men who follow in their footsteps, if they continue to go in the direction they have been going these recent weeks. We must do our part in every cause of moral reform as we did in the great temperance reform. We must arouse America to its great responsibility; we must recognize that war, in the last analysis, is not in guns, not in armaments, not in battleships—war is in the hearts of men. War is the disposition of nations. We must put the spirit of good will, the spirit of love, the spirit of power and of a sound mind into the hearts of men. The greatest piece of national conservation we can do is to work out the Christian program for our nation. The investment in such a program is an investment which may well command the support and confidence of business and professional men.

We have made a great beginning. The Centenary program of our Church can be abundantly defended on these lines. It was not perfect. We can do better next time. We can avoid some mistakes which we have made, but the word for this hour is "advance." The true word to sound out in this great convention and from

this convention through the whole Church is "forward march."

After the Centenary

May I venture to suggest very briefly a few items which I think must be in our after-Centenary program?

(a) The Centenary pledges should be paid in full for the five-year period.

(b) There should be an unprecedented use of information and of publicity. The people must know the facts. We have not begun to do our duty in the matter of effective publicity.

(c) There should be training conferences for workers that we may furnish leaders for reaching the last men in the last charge.

(d) There should be a re-canvass of the whole church with a view to giving every member and particularly each one of the new members, who have come into the church in the last three years, a chance to do their part of this great world work. We must also reach those who did not previously subscribe or those who did not contribute to the full extent of their ability.

(e) I venture to suggest that something such as Dr. Wade has called "a second mile objective" should be set up, a list of special projects which must be completed and a list of new projects worthy of the confidence of contributors, to which they may subscribe.

(f) An immediate preparation for the after-Centenary movement on a scale commensurate with the expanding needs and the amazing opportunities of the modern Christian Church.

(g) A great new spiritual awakening. We must have the old time passion for souls. We must have a new spirit of intercession. We must have a new fervor such as was generated at the old-fashioned Methodist altar.

What do we most need for the approaching meetings of the great Boards? We need the faith-giving, mind-enlightening, unifying power of the Holy Spirit and we need the prayerful "practice of the presence of God."

Marshal Foch has just been in Chicago. In his speech he said. "The successful issue has been contributed to unity of command. The unity of command was not the real underlying cause. Far above the unity of command was the unity of feeling and the unity of ideals.

"In my nation, as in yours, from the first line of defense back to the last home in France, there was but one idea in mind—victory. Therefore, we chiefs who commanded the army, had only to lead forward the men propelled by this unanimous sentiment which came from every direction. The task was one of leading the nations forward with but one end in view. We had against us a force highly trained on the technical side of war, but lacking the real soul of a nation. Whenever nations are banded together in harmony no force can stop their march."

This is just as true of the Church as it is of nations. As I said in the beginning, the great need of the hour is that we throw away our hammers and get horns; that we boost and do not knock. We must unify. We must intensify. We must get a new vision.

We have had too much of putting everything under the searchlight with a view to seeing where we could possibly find occasion for criticism. We are no longer in danger of recklessness, carelessness or irresponsible

administration. Our plans have been put under the searchlight. Our expenditures have been reduced to the minimum. They will stand the test of the most rigid investigation. Doubtless, in the earlier days of launching so great a movement in so new a way, there were some losses. I am persuaded that they have been greatly exaggerated. They were relatively negligible. But, whatever may have been true in the beginning, I am very certain that it is no longer true. If every Bishop, every Board Secretary, every board member, every District Superintendent, every pastor, and every layman would fall in line, study the program and go the limit of his strength for the largest possible program of activity, a program born of prayer and of intelligent consecration, we could raise $25,000,000 a year for this great work and we could have an invincible church. "We could make the desert blossom as the rose," and we could see with our own eyes, the fulfillment of the great word of the inspired prophet:

"And they that be of thee shall build the old waste places; they shall raise up the foundations of many generations; and thou shalt be called the Repairer of the Breach, the Restorer of Paths to dwell in.

"Then shall thy light break forth as the morning and thine health shall spring forth speedily.

"Then shalt thou call, and the Lord shall answer and the Lord shall say, 'Here am I.'

"And the Lord shall guide thee continually and shall satisfy thy soul in drought, and shall make fat thy bones and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Let the Christ that is Living Reign Over All

In lands where the Andes rise crowned to the sun,
In lands where the rivers flow mighty and strong,
Where Antarctic waves beat an unconquered song,
And forests untrodden stand virgin and tall,
Let the Christ that is living reign over all.

Where struggle in birth-throes a new race of men—
The sons of the Incas, the sons of old Spain—
Thro' darkness and error, thro' striving and pain,
May heralds of righteousness sound forth the call,
Let the Christ that is living reign over all.

Not Christ on the Cross with his head bowed in death,
But Christ who in triumph arose from the grave;
The Christ who is present thro' all time to save;
The Christ who delivers from death's gloomy pall.
Let the Christ that is living reign over all!

Whose grace in man's weakness is strong to prevail,
Whose love to the fallen brings new hope of life,
To th' arm battling evil lends strength for the strife,
Whose hands guide the nations whatever befall.
Let the Christ who is living reign over all!

V. The Pacific and the Far East

Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

The Pacific Basin

Bishop Homer C. Stuntz
Omaha, Nebraska

Bishop Nicholson and fellow workers, the only reason God keeps this world standing is in order that Christ may save it, and for carrying out that vast design of his heart of grace, God must be conceived of as looking out for the strategic bases from which to move out his forces, and for the type of folk he may most successfully rely on to carry out his plans.

And, as you think of the agencies which he uses to accomplish the design—so vast that the mind of man reaches out and grasps but chaff; can not get the wheat, just the chaff to indicate there was wheat in it—you see that God uses nations and God uses strategically located folk, that God must have places from which to move out and he must have forces that he can move out. And, as your mind goes back along those agencies and you think how Almighty God has been preparing for the final great movement of His forces, you think of three or four things that must loom large on a night like this:

The New World Center

First, that civilizations have always grown up about ocean frontages. The Mediterranean became the amphitheatre of the ancient world. Then "the glory that was Greece and the power that was Rome" had their day. Then came the idea of the world as Christ taught it, and up from Macedonia to which Paul came, and on up to Rome where he preached and on up through Portugal, Spain, France and England, the tides of Christian civilization rose until the races that were leading were sitting around the Atlantic. The Mediterranean was then the little sea and the Atlantic the great sea—the great powers were there, and for hundreds of years, no advance was dreamed of.

But, God, as we think back upon it now, could not use the peoples of older Europe; he could not use them largely in his purposes of world redemption. They had what Mr. Kipling calls "The obese, unchallenged old things that stifle and overlie men." There were monarchies and hereditary feuds and racial hatreds and religious bigotry, and all the hang-over and remains of an old paganism that was in many but varnished ruins. He needed a new place and new folk. When the Bible was translated, God lifted the veil that

hid the Western Hemisphere, God lifted the veil that covered this section to which I am pointing on this map.

If you will ransack your globe memory, I defy you to locate a place on the face of the earth so strategically located to reach and influence all the points of the world as the United States. There isn't another country like that that runs across between the oceans. You can't find it. God Almighty chose the United States to be the training ground and the strategic center from which to take the world for Jesus Christ. Then He bred up a peculiar people like none ever bred—English, Irish, Scotch and Danish; German, Flemish, French and Spanish.

Burbank says all the results he is getting in California are "the cross fertilization of selected species, developed under the most favorable and energizing environment."

What the Almighty did when he settled America, was to settle this strategic center with that sort of folk—Hollanders, Scotch, English, French—and He blended us together a cross fertilization, developed under the most favorable and energizing environment in which men were ever bred.

Now, He has led us clear across this continent. The Canadians and the United Statesers were led across until now we are sitting around the Pacific Basin. When you think what that means, this type of foreordination, foreordaining selected people as he foreordained the Jews, foreordaining the people here to be the agents from whom, and of the territory from which he could move out on the thousands of non-Christian folk of the other side, let your mind dwell on that providential and gracious leading. Then, stop and think of the millions over there. When you do stop and think about it, you think of how God has engirdled that Pacific Basin with Christian nations. It is enough to move you to the most devout gratitude, and if you be able to see the guidance of the spirit of the Lord, it makes you say, "O God, is this the meaning of the Centenary? Is this the meaning that the Church of God should gather? Are we fitting into this slowly developing purpose of God to rule all the world in righteousness?"

Then you stop and think of your own country and your own Church, and think about the future—the millions of the Philippines, of Japan, of China, of Korea, of India, of nations of which I shall barely speak because another speaker will touch them.

The Guidance of God

Now, see how God has been using us as a nation to plant ourselves around and in the Pacific Basin. See how the Louisiana Purchase helped out. See how Seward's Folly helped out. See Alaska. Did anybody ever think Alaska was small? Think again. Alaska is an empire, unbelievably rich. It faces Russia. If God did not put it into the heart of Seward to buy it, Russia, with its Red Revolution, would have had its feet on the Pacific Basin, on this side. God's leadership in a great way with a great problem!

Then, see how we were moved out a little later; see how our own Methodist man helped save all that Northwest, our Jason Lee. Praise God that Jason Lee turned the trick. That is the thing to remember. And, God Almighty led us out there and we have all of Washington and all of Oregon, and how great a possession that is on the Pacific Basin—nobody knows who hasn't lived up there.

Did you hear those tall firs waving their branches?

Now, look at another big move we made in the Pacific Basin, God using nations. Look at the next big move—they were made simultaneously—the annexation of Hawaii and the temporary occupation of the Philippine Islands.

I speak advisedly. I am not saying it should be temporary in one year or one decade or one generation; I am saying that Philippine soil is temporarily ruled over by the United States of America until they are fit to be a democracy by themselves.

See how God has been moving steadily in this procession! He has broken the power of every Roman Catholic nation that faces the Pacific or granted religious tolerance among them all. Don't think of this Pacific Basin as a small thing; it is a vast thing. Look down here on this coast at Ecuador. I think of how our own Thomas B. Wood has been moved to the capitals of several of the Southern Republics and has joined forces with other missionaries until we have broken down the religious intolerance until 50,000,000 people are free to worship God according to the dictates of their own conscience.

All the twenty Republics of this hemisphere are free from the blighting touch of monarchy. We haven't a count, or an earl, or a duke, thank God! We can't use them in our democratic republican business.

Now, I ask you to notice the significance of God's moves in other lines. See how God has been working on the other side of the Pacific Basin. Come down with me here to Australia, and think of New Zealand, and you know what flag flies over those countries! There they are, Protestant Christian countries; not any more Christian than they need to be or we are, but standing for the things we believe most assuredly. And, going up and down the world, I have never met any people, outside of the Canadians, like the Australians and New Zealanders—they are a mighty folk.

Look at Borneo. You know the story of Roger Brook. Go up to Sumatra. I was in Java a few weeks, passed Borneo, and came down past Singapore. Who is in charge in India? I say the most astounding thing that has been done there is the putting of one-fifth of the human race for sixty years under that great Christian nation and bringing about peace, the first peace they ever had, a peace founded on justice. And, when you think of England in India, in Singapore, and when you think of those magnificent Dutch—you know Arminius was Dutch; he wrote the doctrine of free grace in Dutch; the first time you get it, you get a Dutch dose of it. Look at the Netherlands. Stoutly, unterrifiedly Protestant folk with Queen Wilhelmina in charge. The Dutch are pacific, just folks. They don't believe in prohibition, but they are getting on.

Now, you take North Borneo, take all of Malaysia, all of Burma and India under British control. Then you come to the coast of China. The strongest force there is British Hongkong.

You go from Hongkong to Canton, and you go from ten o'clock in the forenoon to midnight, just one jump! The smells; the death rate; the crime! Hongkong is now a decently governed town. The port is open. Some day we will get grace enough to do away with customs houses all over the world. We haven't grace

enough in America yet; we are too provincial. We think we have to tax the stuff coming in to get a revenue. That is provincial, and the minds of men grow very slowly, Republicans especially.

And, sir, I am a Republican and a son of a Republican, but I believe that.

That is a great port — nobody mussing over your suitcases to see if you have something hidden in them. The country that exasperates me most to come into is my own. I know now why they call them *custom* houses.

Well, you go on up that coast and the dominant power at Shanghai is British. I am not saying it ought to be; I am saying it is. God Almighty has his own way, in spite of what men might have argued.

Now, go over to the eastern edge of that Basin, and with a population of sixty million in Japan—there are people that say the only danger to the Pacific Basin is in Japan. Well, from the standpoint of religion, I think there is no considerable danger there. I am discussing tonight the religious problem. Is it reasonable to suppose that a population of sixty million are going steadily over the long reach of the years, to hinder the program of the Almighty God where at least one hundred million are involved? You think that through and take time off tomorrow to answer it. Remember Japan is giving us religious tolerance, and the missionary has a straight appeal, as will be told by Bishop Welch.

Our Mission

Now, tonight as we sit in this great church in this city, we have this spectacle of the Pacific Basin, the theater of the greatest civilizations of the world, the greatest populations today and probably the scene upon which the last stages of civilization will ring down the curtain. Think of our mission there.

Let me dwell on our mission there, first, as a nation, and tonight, fellow Methodists, I am almost insanely proud of the fact that this great nation of ours that faces the Pacific Basin is standing at one with that great nation that rules in the Dominion of Canada in asking for the greatest installment of the prophecy that will end war that has ever been asked since God made men. I have an almost uncontainable pride that it was our President that called that Conference and that it was our Secretary of State that made the statement to sink so many warships. The children will read that in the text books a thousand years from now. America led off as Mr. Wilson led off in his more or less academic but splendid championship.

I am not concerned to whom the need of praise shall go. I am gratified it comes to America any way you put it, and that we are on the Pacific Basin as no other nation is. I haven't read the evening papers yet —I am going to read the papers in the morning and find out what God has been doing over night.

Now, look at our nation and the Pacific Basin, first from that standpoint. See what we have done in beginning the ending of competitive naval and military armaments. Look what we are doing in the Pacific Basin here and on these coasts. You must remember that it is not a question of what touches the coast. That coast is not only California but Rhode Island as well, with the people in San Francisco hearing the President's Arlington address. In fact, the world has shrunken so close that we are all next to one another.

and these brethren that talk about national isolation ought to be as extinct as the dodo. There is no isolation. We are world citizens. That is what Christ taught us to be.

As we look out on our problem in the Far East, I beg you, in God's name to think of two agencies upon which we must everlastingly put our emphasis. We must keep our emphasis everlastingly on the youth of our own country and keep up our ideals in the Sunday schools and in the Christian colleges. Oh, I wish you had cheered that for thirty minutes. I don't ask you to. I don't believe we have wakened up to the significance of our Christian colleges.

Now, look at our Church out there, look at our nation—how we have been at work in the Philippines. When I went to the Philippines, I went to Mr. Taft to see if I could acquire a piece of land out there.

I soon learned that I could not because one of the statutes of the old Penal Code was that: "If any person or persons shall buy or sell or occupy any piece or parcel of real estate, with or without buildings, for any so-called religious or charitable purpose, not under the approbation of the established Church, they shall be guilty of crime and shall be punished at the discretion of the judge."

When I found I couldn't have a deed made out, I went to Mr. Taft, and asked him if that couldn't be changed. He asked me, "When do you want it?"

"I want it this week."

His reply was, "Did you see a sign outside, 'Laws made while you wait'?"

They gave us that law and gave us the property and I recorded the deed.

Soon after our occupation of the Philippines, the military code was promulgated, a section of which reads: "During the sovereignty of the United States Government of the Philippine Archipelago, liberty of conscience and worship shall be guaranteed to every inhabitant of that Archipelago."

And, the next thing we did was to charter a ship and bring 542 American school teachers and unload them on the island. The flag is over the schools there. The Methodist Church is there. I got there in 1901. It was a magnificent body of workers we started with, who flung themselves into the work with holy daring. I remember a sister Church that began there the year we did. They brought along twice the money we did and had twice as many workers. When I was there last time, they had 811 members and we had 53,000.

We are sending our Filipino teachers out teaching into Sumatra and Java, and the Filipino is going to be the sanitary evangelist and the gospel evangelist for the Malay race.

Now, our Church out there began in China in '47. What is our duty right now? In the first place, to fill up the little skirmish line we have in those countries we have over the Pacific with trained, consecrated missionary leaders. The second thing is we must remember that they will look to us for their gospel. They must look to us for their gospel.

Bishop Wilson told us the other night the story of three men dying of cold and hunger in a boat. Oh, men, as we see those people in their religious boats, hungering for God, let us go to them with a program that will challenge the approbation of Jesus Christ. They are thirsting for the water of life. Let's take to them in a royal, Christ-like fashion, the message of the Son of God.

Japan and Chosen

BISHOP HERBERT WELCH
Seoul, Korea

Jesus saves, when you give Him a chance. But, it is hundreds of years since He said, "Go ye into Japan and Korea and preach the Gospel to every creature," and we have not done it. The bulk of the populations there have never had Jesus Christ presented to them.

In Korea we have a Christian community comprising two per cent of the population, and Korea is far in advance of Japan, of India, of China, in the percentage of its Christian community. What about the other ninety-eight per cent? "How shall they believe in Him of whom they have not heard? How shall they hear without a preacher? And how shall they preach except they be sent? And who shall send them?"

My subject tonight is substantially this (a remark which I quote from another): "The yellow peril may become the yellow harvest."

I do not undertake to speak about the yellow peril, great as is the temptation to discuss many of the political and social issues involved in the Far East. But, I should like to go directly to two or three questions that may be in your mind regarding Christian work in the Japanese Empire.

SHALL WE HELP THEM?

The first question I ask is this: Is there anything in the relations between Japan and the United States of America to prohibit an attitude of active helpfulness on the part of those United States? I remember the friendship for America in the Japanese Empire which had become almost tradition. I remember the sense of obligation under which the Japanese people have been placed since those days when Commodore Perry somewhat roughly opened the door of Japan to modern life.

One of the most prominent publicists in Japan, a gentleman whose name, if I should mention it here, would be recognized by every one present, said, not long ago, recounting the many benefits in education, in banking, in finance, in many of the material advances of modern days for which Japan was indebted to Americans or America—he said of the United States of America, "Japan owes today her position among the five leading powers of the world to America." Japan has not quite forgotten that, but in Japan during these recent years there has arisen something of irritation over certain actions of the American people, notably the treatment of Japanese within our own boundary, and there has sprung up also some suspicion of the altruistic nature of American relations in the Far East—a subject on which our minds are perfectly at ease.

When we go to the East, God leads us out! But the Japanese have not seen it as clearly as we have. In addition, in this country there has arisen something of a state of suspicion, if not possibly of antagonism, toward Japan and the Japanese.

I recall that it was in not distant days that a member of our own Church, not insignificant, said to one asking him in behalf of some Christian proposition in Japan, "Well, Japan ought to be spanked first."

"Won't you give them the Gospel?"

"Well, give them the Gospel, but they ought to be spanked first."

Personally, I prefer the fine words of our President spoken at the opening of the Conference last Saturday morning when he said to the representatives of the Oriental as well as the Occidental people: "The United States welcomes you with unselfish hands. We harbor no fears; we have no sordid ends to serve; we suspect no enemy; we contemplate nor apprehend no conquest; we only wish to do with you that finer, nobler thing which no nation can do alone —we wish to sit with you at the table of international understanding and good will."

Has Christianity accomplished anything worth while in Japan? It began rather unfortunately four hundred years ago when the Roman Catholic fathers came and the Gospel spread like wildfire until there were 600,000 Christian believers in a limited space of the empire; but it happened in that time, as it has happened sometimes since, that the religion of Jesus Christ was made a covering for political designs. A great persecution arose against Christianity because it was conceived to be anti-national and the very life of the nation was held to be in danger because of this influence.

In modern times we have been more fortunate in our approach. The old prohibition against Christianity which was enacted by the Japanese government in those days was dissolved when we were celebrating the one hundredth anniversary of our Declaration of Independence. Now there is religious freedom in Japan. We have 250,000 Christians, half Catholic, most among the nobility and the lower classes, half of them Protestant, mostly among the intellectual and middle classes.

No Room in the Schools

When I was listening this morning to the stories of overcrowded schools, I thought of our schools over yonder. Last year at Nagasaki two hundred and eight girls asked to be admitted of whom we could take only eighty. At the boys' school three hundred and thirty-two knocked at the door; only a hundred and three were admitted, because five hundred are meeting in a small chapel for their exercises and because some are housed in a dormitory that is likely to blow down the first time a typhoon comes along.

Yonder in Tokyo our school had five hundred and nineteen applicants; they took one hundred and seventy-seven. A Japanese pastor said sincerely to Miss Sprowles, "Christianity is not keeping up with her opportunity in this place." And, in the boys' school at Tokyo, nine hundred and eighty-five came and asked for instruction under our Christian auspices, and we took three hundred and eighty-three. That boys' school is the biggest Methodist mission school of its grade in the world. It is situated on a campus of twenty-four acres, worth, when Dr. Goucher purchased it, six thousand yen, and worth today at least a million yen.

It has three schools in one. It has a student body of 1,400. It has government recognition in all its departments. It has an alumni body organized and giving five thousand yen a year for its support, which has given, with Japanese friends, not less than four hundred thousand yen, including the cost of a magnificent college building, the gift of an old student of the school. And, that school, I want to say to

you, has been absolutely and literally saved by the Centenary.

For, if it had not been for the appropriations, that school would have been wrecked instead of prospering today, and it is looking forward hopefully now to the establishment of a private university which shall rank with Japan's best.

You say, "But those are instruments; those are not achievements." But, Christianity has done more than create instruments for its own progress. Not only the education of Japan but the industry and commerce owe a great deal to those nations where the controlling motives have been Christian so that they enjoy the indirect results of Christianity. I would like to say that Christianity is a molding power in the public opinion of Japan beyond the understanding of those who have not lived in that empire. Why is it there is a new woman movement in Japan today? Because Jesus Christ lifted up woman and put her in a place of honor. Why is it that we have in Japan today growing freedom of the press and speech? Why is it that the great democratic movement of the West is finding sponsors and followers in that island empire of the East? Whence comes that?

Why is it that the public sentiment of Japan is swung so largely in favor of disarmament, so that those delegates at Washington dare, knowing they must face their constituents presently, to go so far to insure peace? For this reason, and for no other: Christianity has made its way far beyond the 250,000 nominal Christians and is setting ethical standards for the public and private life of that people. There is a great deal of unprofessed Christianity in Japan.

I was thinking of an interview I had some months ago with the same gentleman of whom I spoke a moment ago, and I was talking with him about a certain Christian college project which Dr. Goucher and I had presented to him. He said, "I have yielded to the suggestions of my friends. I am ready to take the chairmanship of a promoting committee for this college." Then he said, "I do not know but Jesus Christ has opened for me this door for altruistic service," but he had said a few minutes before that he was not a Christian! There may be differences of opinion as to whether or not he is a Christian; but there is a vast deal of that sort of thing in that country at this time which is making itself felt in international policy.

Can Christian work be carried on with comfort, or is the Japanese government pledged to crush out Christianity wherever it secures power? Well, freedom of worship is secured by the constitution, but that is a paper matter. However, one of our missionaries gets free transportation from the railroad in order to preach to the railroad men along the line—by invitation of the railroad.

I took a picture of a little Day Nursery maintained by the city of Aomori with a Methodist Bible woman put in charge of it by the Government.

The imperial household gave $25,000 to the World's Sunday School Convention a year ago when it met there. They are giving magnificent gifts to the Y. M. C. A. Last year the Government General of Korea presented subsidies to some of our registered Christian schools.

What the Japanese are afraid of is not Christianity but anti-nationalism. They are afraid sometimes that the influences of the missionaries may tend to break down the authority of the Government. But,

militarism is always anti-Christian and the militaristic element is still powerful in Japan after these years of progress.

The Case of Korea

Let me cite only the most familiar instance of that, the instance of Korea. There is a great struggle going on in Japan, the same struggle that is going on in every nation of the world. The grip of the old has still been illustrated in the case of Korea. Within the last two or three years there has been persecution of Christians in Korea by agents of the Japanese Government. I am satisfied, by careful consideration of the evidence, that in several places Christians have been persecuted or actually killed because they were Christians and not because they were insurgents against the established government of the land. But, persecution is no new thing to our Korean Christians. Why, a hundred and fifty years ago almost, when the Roman Catholic missions had been established in Korea, there was a frightful persecution of Christians under that Government. When we Presbyterians and Methodists had been at our work in Korea for ten years, we had only baptized a hundred and forty converts. Then there broke out a persecution. Then there came the Chinese-Japanese War and disease prevailed and Christian doctors saved their lives, and the heroism of the Christian missionaries brought prosperity to our work. The blood of the martyrs is always the seed of the Church.

Now, if you were to ask visitors to Korea what the actual results of Japanese rule have been, one newspaper man said that the annexation of Korea to Japan was the best thing that had happened to the Koreans in two thousand years. He buttressed his statement by the views of the improved mines and fields, the hospitals, the schools, the railroads, the highways, many of the elements of modern comfort which are the result of Japanese industry and ingenuity in Korea. But, if you would read the views of some other visitors who have listened to the tragic stories since the independence movement began two and a half years ago, you would obtain an entirely different impression. The fact is, in Korea, as in other countries, if you choose your facts carefully, you can prove any case; it is hard to include all the facts and produce a fair judgment now.

I do not attempt to rehearse the political history of Korea. I do not recount the unhappy and revolting scenes that occurred in recent years because of Japanese soldiers and policemen who violated the spirit of their own constitution and, I have no doubt, the desires of their higher officials by the cruelties practiced on the people. I do not intend to discuss the reforms introduced. It is sufficient to say that moved by the stories of these brutalities, pressed by the public opinion of Japan and of the outside world, a change was made somewhat more than two years ago, and a more mild and just and humane and liberal administration inaugurated in that tormented land.

Some progress has been made in reduction if not the abolition of militarism in getting rid of the discriminations practiced in former days between Japanese and Korean citizens, and in introducing the first faint beginnings of self-government. But, best of all, there has come among the Korean people themselves within the last three years a new spirit. From the hopeless and de-

pressed condition in which they have been living for decades, they have arisen to seize every opportunity for asking the most of themselves and their country.

The political situation, to be sure, did slow up our religious work and did sift out the less worthy, but new church building is going on, new schools are being opened by the people, dead churches have come to life, the young people are crowding not only our schools, but our churches as well, as never before in our religious work, and the non-Christian people are giving and sympathizing with our work as not in the experience of any one of our missionaries. The reports at the last conference, from which I came directly to this country, were most encouraging, showing advances of from ten to fifty per cent in almost every item along the line. Thirty-five per cent increase over the unprecedented offerings of the preceding year!

Korea is something like a modern holy land. When you see the white figures striding across the landscape, when you see the women with their green silk coats over their heads, when you hear the talk among our Christians about healing by faith and about demoniacal possession, when you think of the strategic position of Korea reaching out into Manchuria, reaching out into China as Korean missionaries have been doing for years, exercising reflex influence on Japan that will not be inconsiderable or negligible, when you consider that, you may join with me, I am sure, in a prayer to Almighty God not only for the outpouring of the Spirit upon the people of Japan but for the strengthening of the faith in Korea that they may be worthy of the great opportunity that comes to them to illustrate and to propagate the Gospel of Jesus Christ among the hundreds of millions of Eastern Asia.

China—Old, New, and Our Church

Rev. Ralph A. Ward

Associate Secretary for China for The Board of Foreign Missions

The questions of the Pacific to-day are fundamentally questions as to ideals. What are the ideals nationally and racially which shall determine for the Pacific Basin the struggles of to-day and to-morrow? The center of Pacific questions is China.

China has an army of a million and a quarter. To be sure, many of them are bandits, but I have seen some well-trained soldiers also. I have heard them drilling on the sands of the Upper Yangtse river, chanting a weird war march. As I heard that song, I trembled lest the Chinese be forced to pursue ideals of military achievement.

China could lose a million men a year on battlefields for forty years, and the life of the people would go forward with little disturbance. At the end of that time a new generation would have arisen, and the whole operation could be begun over again on the same basis. There are unthinkable numbers of people in China. What shall be the ideals of the Pacific to-day and to-morrow?

Her Vast Territory

Let us study the map of China. You could take a fine, modern steamer at Shanghai and travel westward for many days, being in China all the time. Five days and five nights of continuous travel would bring you to Hankow. This city has been called the "Chicago" of China. It lies east of the center, but it is at the junction point of the greatest inland trade route from north to south and the main artery of commerce from east to west. It is a center for Chinese produce needed by the outside world. It is the meeting place for vast resources of coal and iron and, therefore, a great center of the steel industry.

At Hankow you take another steamer which, after four days and nights longer, lands you at Ichang. There you are at the beginning of the famous Gorges of the Yangtse. The channel is so narrow and in places so confined by mountains that the river may rise a hundred feet during periods of the freshets. The rapids are so swift and dangerous that the pilot on the bridge gives orders by the movements of his hands rather than by the delaying process of spoken words. The river takes a heavy toll from Chinese shipping; estimates vary from 10 per cent to 50 per cent as to the amount of commerce destroyed or seriously damaged in native craft upon this river.

Through the Gorges from Ichang you travel for four days by steamer. The boat is tied up at night for travel is impossible after dark. At the end of four days you have reached Chungking. There you are at the beginning of our West China Conference. You are at the port of entry for the province of Szechwan, with its sixty-eight millions of people, and for the northern part of Yunnan and Kwei Chow provinces.

This little territory with Chungking at one end and Chengtu at the other is the area of our West China Conference. No other denomination is at work—ours having a parish of about ten millions of people.

Now the stretch from Shanghai to Chungking is as far as from Denver to San Francisco. But, in point of time, it takes as long as to go from New York to Los Angeles, up to San Francisco, back to Chicago, across to Seattle, down to San Francisco and Los Angeles again, to New Orleans and back to Chicago. The territory of China is vast. With greater clearness do we see the problems involved in the development of a republic in China when we realize the isolation of social units intensified by long distances and delayed communication.

It would be interesting to study the extent of our various China conferences. Take, for instance, the Yenping region. This is one of the three conferences in the area in which Bishop F. T. Keeney is the resident Bishop. It takes him six days to travel just once across the territory of the Yenping Conference. It takes Bishop L. J. Birney six days of hard travel from Nanking, the center of the Central China Conference, to Tunki, one of our stations of foreign missionary residence. The territory over which we serve is immense. The cost of administration and correlation of interests over these areas is very great, particularly in those sections where modern means of transportation have not yet been developed.

China's Relation to Her Neighbors

I fear that this map-trip to West China has carried China a long way

from us. Let us, therefore, look for a moment at a map of the Pacific Basin showing the trade routes. Lines indicate the path of steamers from Vancouver and Seattle to Japan and to China. There are other lines from San Francisco to Honolulu, Japan, the Philippines and China. They suggest the bonds of increasing trade which bind China and America ever more closely together.

We remember that there are many other bonds. There is an exchange of culture, of art and of customs. Over two thousand Chinese students are to-day studying in American colleges and universities. This constantly changing and growing company of students from China carries back to China methods and ideas and ideals of our American institutions, and their presence in China draws the peoples of these two great countries ever more closely together.

There are bonds of political interest. China is making a great experiment in republicanism. She has chosen America as her great example. She looked to America for leadership in policies during the World War. She finds in the present proposals for an International Conference on Pacific questions another evidence of American friendliness.

After all China is not far away. As a reminder of her nearness and the important questions being considered around the International Council table at Washington, may I name our two great leaders, who, as Christian statesmen, have been more responsible than any other Americans for the momentous opportunity of the Washington Conference and its effect on the future needs and progress of the Pacific. I refer to our Secretary of State, Charles Evans Hughes, and our President, Warren G. Harding. The evident presence of Christian ideals in the decisions of the Washington Conference and the strengthening of Christian missions are the two strongest guarantees for the permanent solution of Pacific problems.

This next map of the Pacific Basin is drawn in conventional fashion to show the countries and continents in the ratio of their square mile. Most of our maps are area maps. In gaining from them our ideas of the relative importance of one part of the world as over against another, unconsciously we think in terms of the area ratios.

After all, it is not so much the square miles, and rivers, and mountains, as it is folks that determine the solution of the problems of the world.

The next map has been prepared through many days of careful work on the part of expert cartographers. The extent of the countries shown on the map is based not on the ratio of square miles but the ratio of population. For instance, note how Canada, with its enormous area, much of which extends well up towards Arctic regions, shrinks with its eight or ten millions of people when put in contrast with the small territory of Japan in which, however, are found fifty-five millions of people. South America becomes small in contrast with China which has four hundred millions of people, one-quarter of the population of the globe. Islands and the mainland of Eastern Asia loom in tremendous significance when we consider problems of the Pacific from the standpoint of the human factors and, of course, we remember that these multitudes of people are reinforced potentially by vast resources of minerals underground not yet developed.

Let us look into the faces of some of these people, Chinese children and adults. They are moved by the same motives which impel us. The mind of the East has shown itself as good as the mind of the West even though its processes at one time or another are somewhat different. The childhood of the East is filled with vigor and with great possibilities for the future. When we dress these people of China in clothes like our own, we realize just a little more clearly that after all they are very much like ourselves.

Now about our own Methodist responsibility in China. Let us remember the number of people in the territory of our various Methodist conferences, who, in a measure, are our own personal charge. The population of our Kiangsi Conference is equal to the population of the states of Illinois and Wisconsin. Methodism's responsibility in the Central China Conference is equal to the population of Texas. Our parish in the Hinghwa Conference is equal to the population of West Virginia. The Yenping Conference has as many people as the state of Kansas. The West China Conference has in its territory as many folks as are found in a dozen of our western states combined. Numerically, our responsibility in the North China Conference is as great as the total population of the state of New York.

Another map is based on figures secured from government and other records in China. There are, of course, more dots along the great rivers where one naturally expects to find a larger population, particularly in a civilization in which modern methods of transportation have not yet been developed. This map suggests in far more accurate fashion the population of China. Our minds fail to comprehend just how many folks four hundred millions are. Each dot on the map represents one hundred thousand people. See how thick are the dots. There are four thousand of them. Imagine each dot a city of one hundred thousand people—problems of the Pacific!

Her Ancient Civilization

The Chinese have a history filled with achievements. Let us look at China through the ages.

While Columbus was discovering America, laying foundations for our future,

The Ming Emperor was collecting ancient books glorifying China's great past.

When King John signed the Magna Charta,

Genghis Khan was paving the way for the great Mongul Dynasty.

While Charlemagne was subduing our barbarian Anglo-Saxon ancestors,

The Tang Dynasty, China's Golden Age of Literature, was at its height.

While Paul was making his missionary journeys, and Nero was persecuting the early Christians,

China's Emperor sent an embassy westward to find the true religion. The messengers returned with Buddhism.

When Plato and Aristotle dreamed of the "Perfect State" wherein aristocracy and learning should rule,

Mencius was emphasizing the ancient Chinese motto: "Heaven sees as the people see; Heaven hears as the people hear," his symbol of Democracy.

While Solon laid legal foundations for Greece,

Confucius was compiling ethical laws which had guided one-fourth of the human race through distant centuries.

When Rome was being founded,

China already had a state school system.

When Homer was writing his matchless epics of tribal war,

Chinese literature and fine arts long had flourished.

When Saul and David were welding together the Jewish Kingdom,

The Feudal system had been well-established in China.

When Abraham went forth from Ur of the Chaldees to found a new nation,

China was in the midst of the Golden Age of Yao and Shun.

FORTY CENTURIES OF ORDERED CIVILIZATION

No series of pictures suggesting China's great past is complete without a picture of the Great Wall. It extends for hundreds of miles along China's northern and northwestern border. It was built in an age prior to the modern, mechanical contrivances which make comparatively easy our own architectural science. The wall was carried far away from people and from supplies on to the mountain tops and through the desert places. What fine testimony it gives to powers of organization! It is an abiding tribute to China's great past.

Take another type of lasting tribute to this ancient civilization. Look at some of the ordinary country pictures, to say nothing of these beautiful pictures in the grounds of the palaces in and near Peking. This lot of great pictures was taken along an ordinary country road. You can scarcely equal its beauty anywhere.

Then there are the pagodas and the temples. These beautiful stone pillars sustain the roof of the Temple of Confucius at his birth place and burial place in the famous and sacred province of Shantung. Some of the carving on these pillars is five or six inches deep. The beauty of this colonnade is another tribute to the architectural science of the Chinese race through the centuries.

Chinese literature is another tribute to the greatness of that civilization. It was a medium of honored society long before our own language came into existence. Even then its treasures had been stored in millions of volumes.

The Old and the New

Education

A new phonetic alphabet has been invented. These thirty-nine symbols have phonetic value. The system has been in existence during the last three or four years. By it an illiterate adult can learn to read in three weeks. Men have learned to read in five days. This is only a suggestion of the way in which the old education and the old means of expression are giving way to the new.

To-day the written language is undergoing radical modifications. It was highly complex. There were over forty thousand different characters or symbols. The language had no alphabet of phonetic value. Education could be in the possession of the few only. The introduction of modern science, to say nothing of the limited range of new ideas of which the race has come to know within the last century has added an unthinkable burden of new terms to a written language already broken down as a vehicle of popular education.

For many centuries, a man who wished to qualify as a scholar, would enter a little square stall two or three feet in dimensions, sit there for a day or two, or longer, and write essays showing his knowledge of the ancient classics, which had little value for the life of the day, and contained no light for the man who would understand the mysteries of modern science and industry.

Thousands of these examination halls were erected centuries ago at the chief capital cities. Acres of cells like these are familiar sights to those who traveled through China before the founding of the republic in 1912. But the old education is passing. Even these examination stalls themselves are being torn down, and on their very sites are being erected school buildings of modern type where the education of to-day is training the youth of China. The old is giving place to the new.

Fettered Feet

You look with interest and with pity on a picture of a girl with bound feet. We hear someone say, "But we understand that foot-binding has passed in China." To say that it has passed is inaccurate. One can find multiplied millions of women in China who still bind their feet. A custom of such long standing, affecting the daily life and habits of people, isolated by provinces and villages, and varying dialects, amounting practically to different languages, is not easily nor speedily changed.

It is true, however, that there has been sounded the death-knell of foot-binding. The preaching of the Gospel and the coming of the Christian church are responsible more than any other agencies for this change. The Christian schools said, "We will accept no children with bound feet." The Christian church said, "We will baptize no women until they unbind their feet." To-day the style is changing. You will not find foot-binding in any of the modern schools. Of course, it will not be found in Christian schools, but neither will it be found in private schools, or in government schools.

Instead of the women with bound feet, you will find girls with feet like other women in other parts of the world, trained not only in modern education but experienced as athletes and furnishing to the home life and the school room of new China a fine, inspiring and invigorating young womanhood. China's ancient classics taught children the duty of filial piety, and laid down the "three obediences" to father, husband and son. Jesus taught, "Suffer little children to come unto me," and he placed women on an equality with men.

Dentistry

On every hand in China are evidences of the contrast between the old and the new. According to the old custom, you can have your teeth pulled by a street dentist. He stops you along the road. He puts you on a seat beside the wall, or he has you stand up in front of him with the jostling crowd all around. He pulls your tooth, and neither you—if you are the ordinary Chinese—nor your dentist have ever heard of such a thing as an anæsthetic. Beside him are displayed in a box or tied to strings, hung like a professional sign-board on a post, hundreds of old snags which he has pulled out of the mouths of other people. He has them there to prove to you in advance that he actually can pull teeth.

Contrast this with the comfort and the benefit from modern dentistry. Look, if you will, at the dental parlors in the Peking hospital, our great Methodist institution in the capital of China. There you can see the chairs of many dental students—Chinese, who are being taught by American missionary dentists to bring the blessing of this modern science to a few more

of the multitudes of China who have never known such relief. In this hospital in Peking Methodism is maintaining a school for the training of Chinese dentists. This is in keeping with our policy of producing indigenous religion. No sane man, with a knowledge of conditions to-day, can imagine for a moment that the church is attempting to put enough foreign missionaries in China to do the necessary work of education and Christianization. We set up samples and train Chinese leaders who make these things indigenous and self-propagating.

Sightless Eyes

There are hundreds of thousands of blind people in China. They have no access to a physician of modern training. If they seek help at all, they resort to luck doctors and herb doctors who know nothing of anatomy as taught in medical schools, in which we would insist our oculists must have had some training before we would care to entrust our eyes to him even for examination.

We saw one of these old-fashioned doctors just at the gate of Chengtu city in 1919. Chengtu is the capital of the great West China province of Szechwan. This old man was standing in front of a younger man. One of our party saw him do something out of the ordinary. We found out what he was doing. We paid him a small fee to get him to go through the performance again. The younger man was going blind. He had come to the older man for treatment. The older man opened his eye, blew in it and mumbled a prayer, and the younger man was going out into the darkness as black as the darkness in which he had come. This was all the help he could receive.

Contrast this, if you will, with the wonderful ministry of the optical department of our Hopkins hospital in Peking, where for thirty years Dr. Hopkins has developed an optical department in which you can have fitted and made a pair of glasses as satisfactory as you can get anywhere in the United States. Of very truth the church is helping to fulfill the Christian mission of opening the eyes of the blind. One can look at pictures not only of this Methodist hospital but of twenty-seven other hospitals and dispensaries under the auspices of our Board of Foreign Missions or the Woman's Foreign Missionary Society in various parts of China.

Scholars

Take another contrast: The old Chinese scholar let his finger nails grow. Some times they were an inch or five inches, or of greater length. He let them grow to prove that he never used his hands in toil. He was a scholar. His education was not for the practical purposes of developing the art of labor. He was not interested in commerce and industry and those solutions of social problems which these things bring, to say nothing of the new problems which come from developed industry and commerce.

Contrast him, if you will, with the man of modern education, trained in an American university and using his training as the head of a great engineering company on the Yangtse river. There are tens of thousands of these Chinese students of modern colleges and universities in China, Europe and America. Their attitude toward life is vastly different from the attitude of the scholar of the old education. Rapidly are they bringing to the millions of China the blessings

and the difficulties and the problems that come through modern education, manifesting themselves in great factories, in mining industries, in new transportation lines, and in all those varied activities which make up the complex of modern life in America and Europe.

Transportation

Let us note some contrasts in methods of travel and transportation.

The sight of a cart like those in North China is not uncommon in many countries of the world. Peking carts are drawn by horses or by mules, but no carts in the world can rival those of North China for utter springlessness. The shafts are laid upon a springless axle. The box is laid on top of the shaft. The roads are full of rough stones where pavements laid centuries ago have been displaced or have disappeared through numerous rains and incessant travel without repair. I remember standing on my toes in one of these Peking carts so that the arches of my feet might supply just a little spring for the ride which otherwise was such a constant shock to one's nerves.

But there are vast stretches in China over which not even these carts are available, and the fastest method of transportation is the wheel-barrow. Sometimes on long trips the barrow man puts up a crude sail that the wind may help him along. The wheels in these barrows are never supplied with any grease or oil so that the noisy squeak is incessant and nerve-racking to those not born and reared to it. Great loads are put upon these barrows. When coming through Shanghai in 1916, I gave our trunks and boxes to a barrow man, expecting, of course, that he would hire some one else to help him. To my great surprise, he reached the boat landing with all those boxes and trunks on a single barrow. They had to be weighed as we boarded the steamer, so I know that the load on that one barrow amounted to over 1,100 pounds.

In other vast sections, all overland transportation must be carried on men's shoulders. If the load can be divided and placed in two baskets, it is swung at either end of the pole. If bulky, like a log, and not weighing more than a hundred and fifty pounds, it may be carried on the back of a single man. Man-power is necessary to move all great weights. An observing missionary took a picture of a single log weighing a ton and a half being put into shape by sixteen men in order to get it lifted. Human labor is cheap for the man who furnishes it, but very expensive for the man who must employ it. Much of it is needed to do a relatively small amount of work. Derricks and cranes are not available.

Tens of millions of people live where no other means of overland travel is available save the sedan chair carried on the shoulders of other men. One makes no faster time than a walk.

Yet, in a country where these primitive methods still are common for millions of people, trolleys and modern trains are being introduced. We hear much of the great progress of modern civilization in Japan. The Bulletin of the Imperial Japanese Railroad boasts of six thousand miles of railroads. China has seven thousand miles—one thousand miles more than Japan; yet, a glance at the map shows that China is so vast that these seven thousand miles cover only a small part of the territory which some day will be interconnected by a great network of rail-

roads. The whole province of Szechwan, with over sixty millions of people, has not a single mile of railroad. One can travel several days on these new highways in China and be greatly impressed with the new life of the republic. Side by side, however, one finds the old and the new.

One finds a similar contrast in methods of water transportation. Junks, with sails full set, are things of beauty. They carry only a few hundred pounds or, at most, a few tons. The higher courses of the creeks and streams are navigated by little row boats on which people spend their whole lives, or by rafts made of bamboo and having such shallow draft as to carry their burdens safely over rocks of the shallow rapids.

When the sailing junks reach the upper courses of any of the rivers, and particularly of the Yangtse, the task of navigation is exceedingly difficult. In our map study we traced the steamers from Ichang to Chungking. It took those modern steamers just four days, not counting the nights. Until the last fifteen years, the trip through those gorges had to be made in native junks. It required a month under the most favorable conditions, and often six weeks. When the boat reaches a rapid, professional trackers are hired; sometimes there are twenty, sometimes forty, sometimes as high as seventy-five men, who hitch themselves to a long tow-line and laboriously pull the boat upstream. It is not uncommon to make no more than a quarter of a mile in a half day or a full day. They are fortunate if a slight misjudgment of the pilot does not throw a bad eddy against them. When this happens, in five minutes' time the boat drops back where it was, or below, and the whole day's work must be done over again. Contrast these junks and this slow process with one of the modern steamers making the trip in four days. Some day a railroad will go up that gorge route, or back through the mountains. The old is giving place to the new.

Religions

But more about the religions of China. You will find the images of millions of gods. I remember a little village temple in which I counted fifty-seven. You will find plenty of temples in good repair, and frequently visited, but you will find many other temples deserted or poorly kept. Their crumbling roofs and broken idols are suggestive of the passing of the old religions. The president of one of China's great technical schools, himself not a Christian, said to me: "Modern education has broken the hold of China's religions. With the education of yesterday is fast going the religions of yesterday."

Truly, "the old order changeth."
Yielding place to new,
And God fulfills himself in many ways.

Patriots

This new life manifests itself in varied ways. On a main street in Peking you will find an imposing pillar. It was erected by a rich patriot. On it he inscribed characters which said to passers, in substance, "Don't forget that China has international scores to settle. Remember the twenty-one demands made by Japan. Get ready to blot out China's disgrace." On city walls and temples, far back from the line of crowded contact with the outside world, one finds inscriptions call-

ing forth the same theme. These words remind the man who can read, and the humble coolie who cannot read, but gets some one else to read the flaming characters for him, that a new patriotism is starting in China, and that every self-respecting son of Han must get ready to take his share in defending China at the hands of other nations and making her voice heard in the family of the races.

The women of China are working into their embroidery two characters, "China's disgrace." School children by the tens of thousands have these two words stamped on the covers of their text books. One recalls what the French mothers and wives did a generation ago. May God forbid that China, with limitless mineral resources and one-fourth of the man-power of the world, come out into the family of nations feeling that it has scores to settle and determined to settle them in keeping with methods and ideals other than those of peace and good will.

Some of these modern leaders are men of Christian purpose. We, as Methodists, have a personal interest in the character and leadership of General Feng. He was converted some years ago and became a member of our Asbury Church in Peking. His pastor was Brother Liu Fang, now the superintendent of the Peking District. Not long ago General Feng was in charge of nine thousand soldiers. It is said that eighty per cent of the men under his command were Christians. He held night classes for them; he held prayer meetings with them, and he himself prayed in their midst. Every few months he would send for his former pastor, Brother Liu, asking him to hold revival meetings for them. Scores and into the hundreds were converted. So anxious was the general to identify himself with the church, and as a Christian, that he delighted to hold the baptismal bowl while Brother Liu baptized his soldiers. Not long ago I had a letter from a personal friend who was traveling through a region where there were military garrisons. She noticed one company of soldiers which looked different from the others. They were in better order. She spoke to the Chinese train guard. He said, "Oh, yes, those are the soldiers of General Feng. There are no other soldiers like them. When they ride on the train, they pay their fares."

General Feng has just been made governor of one of the northern provinces of China. We are proud of our Methodist general and governor. Our interest and our prayers go with him that in these days he may not fail when there are needed in the new political life of China more men who carry Christian practices generally and thoroughly into the administration of public affairs.

The Service of the Church

Definite Program

Our missionaries' service in China is not haphazard. We work according to a definite plan. From time to time the plan is studied by sections and modified. During the fall of 1919 and winter of 1920 there was held our most comprehensive study; indeed, it is said by men like Dr. Harlan P. Beech, of Yale University, to have been the most significant and fullest study ever made by any Christian body in China.

In each of our seven annual conferences we gathered our pastors and lay leaders, American missionaries and

Chinese alike, and spent a session or two, or more, in stating the present scope of our work and our proposal for future development. Then from each conference we took two or four, or more, of our strongest men and women, carried them into some other conference or conferences. They had opportunity to see not only the work of others, but to see their own work in perspective. At the end of months of study of this kind, over one hundred and fifty of our strongest leaders gathered in Peking and spent two full weeks in conference. On each day the program furnished a presentation of some type of work. During the afternoons and evenings the company broke up by groups. First, there was a vertical study, an exhibit of the total program for each of the conferences side by side. Then there was a horizontal study, examining and projecting the program along the lines of our major endeavor.

Christian Nationalists

This company of religious leaders endeavored to sense the forward movement in China and to project our program for future service hopefully and efficiently into the years that are just ahead. The process furnished them with a China-wide Christian consciousness. They came out of that process able to sense movements on a nation-wide scale, and to frame Christian programs not simply for their own districts and conferences, but for wide areas in relation to national movements. One of the greatest pieces of Christian strategy in China, at this hour, is the development of a national Christian consciousness, which shall come to function before the new national consciousness in political matters and shall have united the country in unified programs of commerce, industry and government. If we have a sufficient group of men who can think and plan on nation-wide dimensions in Christian terms, they will give Christian character to the new thinking of the nationalism which presently is to unify China.

Schools

As a sample of our comprehensive planning, note the educational system for one of our conferences, that in North China. We have 129 lower primary schools scattered among the various local churches. These schools give the first four years of a child's education. They have an enrollment of 2,840 pupils. Above them, at various central places, are seventeen higher primary schools giving the next four years. In these schools we have 1,118 children. These higher primary schools feed to four high schools with an enrollment of 804 students. Graduates of the high schools may go through the Academy, which has 181 boys. For a college education, we are co-operating with other denominations in maintaining Peking University an interdenominational, Christian institution. Side by side with this system for boys, we have a similar system for girls, with fifty-nine lower primary, having 1,858 children, four higher primary, having 385 children, two high schools with an enrollment of 85, and a share in Yenging, a Union Christian college for women.

You will find that same sort of a system in four great, interdenominational university regions. A black and white map of a province like Fukien, for instance, with a dot of light for each Christian school, gives one a vivid impression of the way the children of

Christian missions are scattering a flood of light to numerous communities throughout China. A study of the constituency of any one of these universities, with a dot for each village from which comes one or more students, reveals a multitude of centers from which radiate the influences of modern education with a Christian message.

How about the results from work of this kind? Take, if you will, the North China Conference. In 1920 it had 74 members; 35 of the 74 were graduates of the university. That is an educational system which gets somewhere. The system is pouring light into the growth of a great, strong, self-propagating church. The results, essentially, are not so much in terms of building an institution as in terms of folks.

"It is an anxiom that where the people rule, they must be fitted to rule. Education or chaos is the only alternative in a democracy like China."

The contribution of our church is evident in another way. The masses of China are largely illiterate. From 90 to 95 per cent cannot read or write. This is particularly true of the West China region. In the province of Szechwan only about 5 per cent are literate. In 1919 we took a census of our Methodist membership. For many years we have been maintaining a school system. We urge prospective members to learn to read at least the Bible before entering the church. It took a great deal of patience and hard work. But what did the census of 1919 reveal? We found that in our Methodist constituency only 15 per cent were illiterate as over against 95 per cent of the rank and file of the people. Thirty-six per cent could read at least parts of the New Testament, and 49 per cent were fully literate, able to read and write.

Let me quote Prof. John Dewey, of Columbia University:

"China needs, and needs badly, universal elementary education, but it makes a great deal of difference what these schools teach and what their spirit and aim is," as Germany's and also Japan's systems of universal education both prove.

And so we rejoice in the work of our great Christian schools. Let it be more real to us as we think of the fine new buildings on the campus of Nanking University and on that wonderful site of the West China Christian University. The West China Christian University is the only institution above high school grade in all that vast territory. It is located at Chengtu.

With Chengtu as a center, one could take a radius long enough to describe a circle in which would be included 105 or 110 millions of people, almost as many folks as in the whole United States. Within this circle, one would find no institution of college grade, save this one university, under the auspices of four Christian churches, one of which is our own Methodist Episcopal Church.

America has 578 colleges within the United States alone. Think what it would mean to our own country were we to blot out all of our colleges save one. Do away with your Alma Mater, and mine; subtract not only the influence of Columbia, Harvard and Princeton, and all the rest, as that influence exists in the present generation; but take that influence away from the scores of years of the life of our republic, and of the early history of the colonies. Leave only one

college, give it a history of less than twenty years, and a meagre income of $15,000 or $20,000, and one has a picture suggesting the limitless reaches of influence radiating from this Christian institution at Chengtu. A picture of the hundreds of students in our Foochow mission school tells its own story of Christian influence.

The Anglo-Chinese College has a student body of over five hundred boys. So much worth while do their parents and other relatives think this education is to them that the tuition paid by these boys covers all of the running expenses of the school, aside from the salaries of three or four of the American missionaries. At the Jubilee Anniversary of the founding the school recently held, the Chinese alumni and former students contributed money enough to erect two alumni buildings for the college.

We look with pride upon the buildings of the Woman's College of South China, located in Foochow. These buildings will set educational standards for that region for a century or more. It is the only college for women in the Fukien province and for a distance so far on three sides, not counting the ocean on the fourth side, that it includes a constituency of 30,000,000 of people. Of a truth, this Woman's College, and its fine student body, is "a city set on a hill."

In institutions like these, our church is helping to provide for that spirit and aim which Professor Dewey says is so essential to the education, so much desired by China as she comes out into new relationships with other nations.

Churches

And then this educational system is buttressed by the life of many churches. There are the small chapels and preaching places in little villages. I recall one near Foochow put up at an expense of $500 of American money. It seats, when crowded, more uncomfortably than any American audience would allow itself to be crowded, 135 people. This is the only place of Christian worship in a village of 15,000 people, with a surrounding population not more than two miles distant, numbering a second fifteen thousand. Then we have newer and larger churches, some of which have been put up by Centenary money. These would have been impossible had the Church no forward program.

One of the finest and oldest of our churches is Asbury, Peking. It was built after the days of the Boxer uprising. People laughed at the ambitious missionary who made it so large. It will seat several hundred. They predicted that the church would never be filled. But within recent years it has been necessary to hold Sunday services for the student attendants separately and have the outside audience come in a second session.

Another type of church is found in our new Institutional Center at Chengtu. This church was erected by a Centenary gift of fifteen thousand dollars. It was provided largely by a Methodist parish in New Jersey. The architecture is a combination of Chinese and American style. This church provides numerous points of social contact with various classes of people. It has night schools; it has day schools; it has cooking classes and kindergarten; it has reading rooms and lectures. All these things bring their contribution of interest and relationships to the Sunday services, and Bible study classes. The whole plant was conceived as an evangelizing agency, a means of telling the Gospel story.

Famine Relief

Our Church is ever ready to respond in times of distress. The Board of Foreign Missions, at its session in 1920, sent out a call for $100,000 for China famine relief. Much money was given directly into interdenominational channels, but through the channels of our own church alone was given over $300,000.

Let us enumerate some of the things done under our Methodist auspices for famine relief in 1920 and 1921. Three hundred twenty-one thousand seven hundred people were fed during a single period of two months. A canal was dug joining the Yellow River and the Grand canal. We built a dike five miles long and another dike one and one-half miles long. Three workshops were maintained, and we loaned from our staff of workers thirty-three American missionaries and 243 Chinese pastors and other workers. In the famine region itself we joined with other missions in putting a prohibition against new members coming into the Church for a period of at least six months after the famine. We wanted to make sure that the giving of relief was not used as a cheap means of enlarging our Church membership lists.

In spite of this awful destruction and financial stringency, it is significant to note that right there in the midst of the North China Conference the reports for 1921 show most encouraging increases. For the conference as a whole, our membership increased 18 per cent. Sunday school attendance increased 39 per cent. Through the teaching of phonetic script, there was an increase of literacy to the amount of 52 per cent of our membership; 15 per cent of our members were enrolled as tithers, and the financial self-support by the Chinese themselves amounted to 26.6 per cent; 58 per cent of our membership was enrolled as Intercessors.

One of our missionaries in North China reports a most illuminating contrast between the conditions of certain places four years ago and in 1921, after the stimulus of the Centenary and the object lesson of famine relief, with its emphasis on spiritual and Christian values. He says that on a certain circuit four years ago there was one preaching point with a church too large for the folks who attended. To-day, there are five preaching points, 98 members, 158 probationers and 700 inquirers.

In another Church a partition had to be built to make the auditorium smaller. The room was still too large for the group which came. In 1921 the partition had to be torn down. There was not room then for all who came. Three new preaching places were added and five new schools were opened. In yet another place, no mission was allowed to enter. The people were bitterly hostile to Christianity. In 1921 the citizens themselves have purchased property and asked the Methodist Episcopal Church to send them a pastor. The brother closes his statement with the words: "Pray ye therefore the Lord of the harvest!"

Centenary Stimulus

Let us turn now to the work of the Centenary in China. We shall have opportunity only for a casual study. Rev. George L. Davis, secretary of the North China Mission, wrote under date of October 11, 1921:

"The Centenary has saved the Methodist Episcopal Church in China."

The Centenary has sent out new

American missionaries. Our hospital at Chungking, one of the largest in China, closed for five years, is to be opened because of Centenary missionaries who have gone to the field. All told, during the first two years of the Centenary, there went to China 68 new missionary units. By units in this case we mean married families and single men and women.

The Centenary has provided new homes for a number of our Chinese pastors and their families. Many of these hitherto had been forced to live in insanitary and wretched quarters in which any self-respecting American farmer would not house his animals.

A few lower primary school buildings have been placed in various cities and villages. Five hundred dollars in American money or $1,000, supplemented by what the Chinese will give, puts up a fine little brick building with two or three rooms. This little school means far more, often times, for a population of tens of thousands than the little red school house meant in the early life of our own American civilization.

Chinese Self-Help

But the Centenary has meant more in the stimulation of new and larger life among the Chinese church itself. In the five-year period from 1916, when the Centenary was conceived, through 1921, the Centenary year just closed, the North China Conference region witnessed a substantial increase in membership. The enrollment in 1916 was 9,736; in 1921 it was 15,344.

In spite of the famine, there was a marked increase during 1921. In observing this increase, you will bear in mind the facts that in the actual famine zone itself our doors were closed against those who wished to join the church during practically the first year after famine relief had been given, yet in the North China Conference certain goals had been set for 1921 and the achievements far outdistanced the goals.

Forty per cent of the membership, literate, would equal 5,476. Reports show actual achievements to be 7,076.

Sixty per cent enrolled as Intercessors would mean 8,216. The number actually enlisted was 7,842.

If 10 per cent of the membership had been enrolled as tithers, the roll would contain 1,366. As a matter of fact, there were recorded 1,927.

A goal of 20 per cent increase had been set in self-support, that is, the giving by the Chinese themselves toward the support of the current expenses of their Churches. Twenty per cent would have equaled $12,388. The actual increase was $12,711.

An increase in membership of 25 per cent would have been 17,115; the actual increase was 14,308. This report is made from statistics not including a certain one of the districts, whose additions will make the total about 16,000.

An enrollment of about 40 per cent increase in Sunday school attendance would have equaled 12,435. The actual increase was 12,028.

A study of figures showing increase in self-support from 1916 to 1921 reveals the fact of an increase of 100 per cent since Centenary plans were launched.

The Centenary campaign in China placed a goal which meant that each Chinese Methodist was asked to contribute $11.06. They actually pledged $12.20.

When we review the payment on these pledges, particularly in the light of our American decrease in the rate

of our actual giving, we find that the Chinese Church should have paid according to its pledge by the end of October, 1921, $304,000. But it actually did pay $455,592.

The example of the Hinghwa Conference in this particular is most stimulating. The Centenary askings from the Chinese for property amounted to $100,000. By the end of 1921, the second year of the Centenary period, there had been paid into the treasury in China by the Chinese a total of $97,944 on this pledge of $100,000 which had been made for payment throughout the five years. Furthermore, there had been added new subscriptions to the amount of $66,000.

The Centenary Shortage

But there is another side to these figures. It is suggested by the words of Frank E. Cartwright, Centenary secretary for the Foochow Conference, when he says:

"We have actually tried to hold back the giving of Chinese money for Centenary projects, owing to the likelihood of delay in receiving from America the necessary supplementary assistance."

In many cases, the Chinese money has all been paid in. It has been subscribed on the understanding that enough money would come from the Centenary subscriptions from America to complete the buildings contemplated. In some cases this Chinese money has been used in the purchase of land and material, and in the erection of walls as far as the money would permit. Stones lying about on a site unused, walls part way up; buildings under roof to keep the weather from disintegrating the walls, but otherwise uncompleted for use, are all evidences of hopes delayed and a serious menace to the morale of our young Church.

Worse even than this is a condition such as is the state in the West China Conference. Reports for the year 1920 show an increase of 35 per cent in the membership over the previous year. At its annual session the conference voted, however, to hold increases for 1921 down to 25 per cent since staff and equipment were not increased sufficiently to stabilize the Church.

Yet, in some cases, we have had money available to send out foreign missionary recruits and no volunteers with adequate preparation could be secured. As an illustration, the Rockefeller Foundation, co-operating with our Methodist Episcopal Church through Centenary funds was ready to send an additional American dentist to the Peking Dental School in 1921. No volunteers could be found.

It is well for the Church to review in all seriousness, in this summary statement, the program which, through the Centenary subscriptions was undertaken in China, for completion by the end of 1921, and, on the other hand, the progress made during that period.

Our Centenary plans called for 136 new missionaries by the end of 1921. We sent 68.

We were to have built 12 new residences. We actually did build seven.

We were to have furnished Chinese teachers, doctors and pastors with 69 new homes. We erected ten.

We were to have completed 21 hospitals and dispensaries. We opened two small ones.

Our educational system is pivotal in the training of Christian leadership for new China. For countless ages the Chinese have had high regard for education. It is an avenue of excellent approach for Christianity to the

Chinese heart and mind. Our educational system demands serious and large strengthening at once, else the extent and quality of our service is greatly in danger.

The Centenary called for 34 new college and higher school buildings by the end of 1921. We actually provided three.

We were to have erected 206 lower and higher primary school buildings. We did erect twenty.

In the great city centers of China we were to have placed 10 institutional and other large churches. We erected two.

And we were to have scattered throughout villages and cities 253 churches and chapels. We built only forty.

The Unfinished Task

It is well for us to remember that the real objective of all our Christian service and purposes in China is real folks with the same kinds of sorrows, the same kinds of burdens, the same kinds of problems, with the same kinds of possibilities, as are found in ourselves. We are not primarily concerned to erect beautiful buildings of Western or Oriental, of secular or ecclesiastical architecture. Our first aim is, by no means, to transplant for their own sake American institutions and ideals. We are thinking of folks, and their heart needs, and their head needs, and the needs of their bodies.

If we were to diagram Fukien province, a section in which there are perhaps more Christians than in any other in China, and make our diagram so as to show a square representing the Christian population, and other squares, in proportionate numbers to represent the non-Christian population, we would have 80 or 90 of the non-Christian squares and only one Christian square. In our Hinghwa Conference alone we have 13,000 children in Methodist families. Only 2,800 of them have opportunity to attend school under any auspices, Methodist or otherwise.

In America there is one physician to each 700 people. In China there is one physician, of modern training, to each 350,000 people.

If the number of hospitals in the thirteen western states of our America, whose population equals that of our West China Conference, was no greater than the hospitals and dispensaries found in West China, there would be no hospital or dispensary anywhere in the great Northwest—in Washington, Oregon, Idaho, Wyoming, Montana and none in most any of the other states. In San Francisco there would be one hospital, two doctors and a nurse, with no faster means of conveyance than sedan chairs which could make possibly 250 miles in ten days. There would be, at Denver, one dispensary, two doctors and a nurse. We would find no such medical facilities anywhere else in all that region of thirteen states save at Kansas City, two hospitals, no doctors, and two nurses.

In that part of Western America there are Methodist churches to the number of 2,347. In the Methodist parish of West China, with equal population, there are churches to the number of 87 only.

The denominations working in China have divided their responsibilities with a view to prevent overlapping. The responsibility of Methodism in China equals as many people as are found in the United States from the Pacific Ocean across all of our great western and mid-western states

—through Iowa and Illinois to a line drawn from Lake Superior east of Chicago, east of Illinois, east of Missouri, and Arkansas and Louisiana.

Professor John Dewey of Columbia University, an alert observer of China and her people, recently said:

"China has the alternative of perishing to the disturbance of the world, as well as itself, or of condensing into a century or so, intellectual, scientific, political and religious progress, for which the rest of the world has taken several centuries. It cannot, like the United States, make the change with plenty of elbow-room, but must accomplish it in a civilization crowded with traditions and superstitions as well as with people."

For this transition the Church is furnishing thousands of earnest Christian young men and young women. You will find them training in Boy Scouts' bands and in groups of Camp Fire Girls, and will find them in the student bodies of our great universities and high schools. You will find them in our theological schools and our Biblical seminaries. You will find them quite outside the walls of educational institutions. It is inspiring to look into the face of a man like one of our local preachers in West China who, until conversion, was the head of a religious cult with 70,000 worshipers. He found the Light, and the Way, and the Truth in the Gospel of Jesus Christ. Despite fearful persecution, in which his very life came very near being lost, he rejoiced in the faith and preached the Christ whom he had come to see as the leader not only for his own life but for the new movement in China.

Twenty years ago John Hay, our Secretary of State, said:

"Whoever understands that mighty empire socially, politically, economically and religiously, has the key to world politics for the next five centuries."

The Christian church in America throbs with holy pride and new consecration at the thought of its heroic missionaries who have been sent to China through a period of more than half a century with the vision of Christian statesmen and the humility and self-sacrifice of great Christian teachers. Our great leaders, Bishop Bashford and Bishop Lewis, recently left us for the larger service of the Life Beyond.

"What Rome was to Paul; what Europe was to Luther; what England was to Wesley; what America was to Asbury, that China was to Bashford and Lewis—even what the world was to our Christ—the redemption of a race."

"Faith of our Fathers, living still, we will be true to Thee."

"And These from the Land of Sinim"

By Ralph Welles Keeler

On distant shores of Sinim
  Wakes a throng
From blackest night of sin,
  Stirred by a song
Of One who gave his life
  That men might live.

They seek to know if unto them
  He'll freely give
This life eternal, which
  The song has told.
"O, Shepherd of the lost, lead them
  Into thy fold!"

Jesus Shall Reign Where'er the Sun

Jesus shall reign where'er the sun
Does his successive journeys run;
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

From north to south the princes meet
To pay their homage at his feet;
While western empires own their Lord,
And savage tribes attend his word.

To him shall endless prayer be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their earthly blessings on his name.

Let every creature rise and bring,
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen.

Isaac Watts.

VI. Individual and Social Need

I came that they may have Life and may have it abundantly.

The World's Need of God

Rev. Ernest F. Tittle

Pastor First Methodist Episcopal Church, Evanston, Illinois

We are witnessing today a universal unrest. Some people deplore it. Others rejoice in it. I frankly confess that I am among those who thank God for it.

When I think of the hell of slaughter through which we have passed—the smoking guns, the burning villages, the torn fields, the blinded eyes, the broken bodies, the decaying corpses, the monstrous massacre of men and boys; when I think of the white, drawn faces of suffering women and of the white, pinched faces of frightened, thinly-clad, undernourished children, I thank God for unrest. I would utterly despair of the future of mankind if there were not today any manifestation of unrest. A race that would be content to let things go on as things have been going on in this world during the past fifty years, and, especially, during the past five years, would be so mentally blind, so morally dull, so spiritually dead as to force the conclusion not only that it would never be saved, but that it wasn't worth saving. Let God be thanked for unrest!

But one needs only to consider the experience of Russia to realize that unrest is not a synonym for salvation.

Unrest is one of the necessary conditions of salvation. You cannot save a man who doesn't want to be saved but is perfectly content to remain as he is. Neither can you save a nation that doesn't want to be saved but is willing to tolerate things as they are. But although unrest makes salvation possible, it does not make it inevitable.

A man who is full of discontent may cast down his eyes and beat his breast and say, "O God, be merciful with me, a sinner." He may also go out and steal something.

A nation that is full of discontent may fling itself with its

"* * * * * weight of cares
Upon the great world's altar stairs
That slope through darkness up to God."

It may also plunge madly along some path which leads to destruction.

The first thing to say about unrest is that it is a sign of life, begetting hope of progress. The second thing to say about unrest is that it is awfully dangerous, if not wisely directed. And certainly one of the major problems of our times is: How to direct the forces of unrest so that they will lead us into a better social order and not into an abyss.

Now the solution of this problem involves the intellect. We must dis-

cover what is the way of life. It involves also the will; we must decide to walk in the way of life. And it involves the emotions. We must want to walk in the way of life. The attempt to secure a better world must become for us a master passion. We must be able to work up as much enthusiasm over it as we do over a foot-ball game or a presidential election. It must stir our blood like martial music. We must become as eager to win a just and lasting peace as we were a few months ago to win a war.

And in relation to the intellect, the will, and the emotions, our supreme need is God.

God and the Mind

I. Consider the need of God in relation to the task which the mind of man must perform.

I am somewhat distrustful of such hasty, easy, too easy, generalizations as "the American soldier," "the man on the street," or "the modern man."

During the months that immediately followed the signing of the armistice, we were besieged with dissertations on the religion of the American soldier, the economic or political views of the American soldier. And the American soldier was made to believe pretty nearly anything which the speaker of the hour wanted him to believe in support of his own pet propaganda. It appeared that the American soldier loved the Church, hated the Church, was for prohibition, against prohibition, applauded socialism, deplored socialism, liked to see women smoke and wouldn't have anything to do with a woman who smoked.

And the "man on the street"—what a hero or a fool he is according to the rhetorical needs of the particular speaker. As for the "modern man," sometimes he is, and sometimes he isn't. In the thought of one speaker, we are all so modern that we have quite outgrown the past. In the thought of another speaker, we haven't advanced very much beyond the old stone age.

But distrustful as I am of these hasty and superficial generalizations, I am wondering whether there is not at least an element of important truth in this statement, made by a professor of philosophy in one of our state universities: "The modern man has thought enough to deny great things: he has not thought enough to affirm great things."

He has thought enough to deny such things as these:

That God is a magnified white man who feels sorry for colored men.

That God is a magnified American whose ancestors came over in the Mayflower.

That God is any kind of magnified human being.

That God is a tribal God with special fondness for some "Chosen people"—the Hebrew people, the German people, or any other people.

That God believes everything which parsons say He believes.

That God endorses everything which high ecclesiastics think He endorses.

That God is as narrow-minded and bigoted and self-adoring as are some of His professed saints.

That God is directly responsible every time a baby dies from over or under-feeding.

That God created the world in six days, four thousand and four years ago, and then went off on a long vacation.

That God spoke to men in olden times but nothing has been heard

from Him since the last book found its way into the New Testament.

That God is greatly concerned about the maintenance of the existing order.

Some modern men have thought enough to deny things. And to the men who have thought enough to deny those things, the rest of us, whether we realize it or not, owe a huge debt of gratitude. For such things as these must be denied before we can even hope to enter the portals of a better world.

But the trouble with many modern men is that they have not thought enough to affirm as much as they have denied.

In the rebuilding of cities there are certain dark, ill-ventilated, rotting tenement houses that have got to be taken down. They are not only unsightly; they threaten the physical and moral health of the community. But what if the city fathers who order them to be taken down should stop there, and erect nothing in their place, but leave them, a heap of unsightly ruins?

In the rebuilding of civilization there are certain intellectual tenement houses that have got to be taken down. They are too small for men and women to live in. They are not fit for children to grow up in. They are a positive menace to society. They have got to come down. But what if the men who pull them down are content to stop there, and erect nothing in their stead, and leave their former tenants with no intellectual abiding place?

The Need of Affirmation

In the evolution of human society, there is, undoubtedly, a need for negation; but the negation must be immediately followed by affirmation. Men must be able to affirm at least as much as they have denied. When they say, "This isn't true," they ought to be able instantly to add, "But this is true."

In centuries past, whenever civilization has marched forward, it has not been because men kept saying one to another in funereal tones, "I don't believe," but because men kept saying to one another with intense conviction and increasing earnestness, "I do believe."

There are certain conceptions of God of which it ought to be said that the sooner we all get rid of them the better. They are like dark, ill-ventilated tenement houses. They stand in the way of a better tomorrow. But this generation will be of all generations most miserable if in steadily increasing numbers men do not begin to say with deep and compelling conviction, "*I believe in God.*"

Why is it that we are finding it such a difficult job to make the world safe for democracy—so difficult that, in the case of many persons, any reference to this war-time watchword produces a cynical smile, or even a gesture of contempt?

One reason, the most significant perhaps of all reasons, is just this: *We do not believe in God.*

Democracy

What is democracy? Who knows? Democracy is one of the vaguest words in the English dictionary. Not because it means so little, but because it means so much—more, no doubt, than many of the readers of dictionaries care to consider.

But although one finds it difficult to define democracy, one knows perfectly well what, in a general way, it involves. It involves faith in men—all sorts and conditions of men.

Democracy says, "I believe in men." Your Toms and Dicks and Harrys—I believe in them. I believe that they should be given a chance to shape their own destiny. They will, of course, make many mistakes, but they will learn by their mistakes, and in the end they will justify the experiment.

For "democracy" substitute the men who gave us the word, and the ideal which the word represents. They said, "We believe in men!" And why did they believe in men? Because they believed in God, and believed that men are sons of God!

Gilbert Chesterton has yielded to the very common temptation to make light of the Puritans with their solemn rigid Sabbaths, and their suspicion of holly and mince pie. But he feels obliged to confess that there was in the best of the Puritans a splendid assertion of "human dignity."

A splendid assertion of human dignity. Faith in men. Faith in Man. That is what gave birth to the democratic experiment. But surely it cannot escape us that the Puritan believed tremendously in Man because he believed tremendously in God; that he asserted human dignity because he recognized divine paternity. What some of us have yet to realize is that if you lose your faith in God, you cannot long retain your faith in mankind. If men are not sons of God, what are they that we should have any faith in democracy?

I am sure that we have all been greatly cheered by the proposals which Secretary Hughes has made, in the name of the American people, relative to a ten year naval holiday and a substantial reduction of the three greatest navies of the world. He has lifted at least a little the awful gloom which during recent months has been settling over the minds and hearts of men. He has made just the sort of dramatic gesture that was so greatly needed to restore confidence to the world.

But now, something else is needed —a rebirth of compelling faith in God:

You hear people say "Everybody today wants peace." And then, almost in the same breath, you hear them say, "But, of course, we haven't seen the last great war." And when one remembers what the world has been going through; when one recalls the terrible disappointment and disillusionment of these last dark years, he can readily understand this pessimistic, almost despairing conclusion.

But the fact remains, and should be pointed out, that if you and I and all our neighbors in this country, and in other countries, go on saying, "Everybody wants peace; but, of course, we haven't seen the last great war," we *will* see another cataclysm, called perhaps, as Colonel Repington cynically suggests, "The Second World War." By our doubts and fears, our paralyzing pessimism, we will, inevitably, create the very situation which we are so anxious to avoid. What you and I and all our neighbors in this country, and in other countries, need to say is, "The world wants peace, and as certainly as there is a God in heaven, the world is going to get peace!"

But if we are to say this in any compelling fashion, we must believe in God.

It doesn't make any difference what a man believes, we are told. Doesn't it?

Suppose I believe that the universe at bottom is not moral but immoral; that in the end evil of every kind is going to triumph. What heart will

I have to put into a movement to secure world-wide peace?

Or suppose I believe that the universe at bottom is neither moral nor immoral but unmoral, utterly indifferent to moral values; that any attempt to improve the human situation is a mere shuffling of cards without any certainty of ultimate success. How much courage will I be able to muster in an hour like this?

But suppose I believe that the universe at bottom *is* moral; that there is a *moral order* which is the source and explanation of man's own aspiration for justice and purity and love and peace, and that in all their attempts to secure a better world for their children to live in men can count upon the universe to support them. How different my whole attitude then!

The beliefs of the mind influence the decisions of the will and profoundly affect every impulse and emotion of the heart.

If, then, we are to say in any compelling fashion, "Everybody wants peace, and the world is going to get peace," we must believe in God. We must believe that the universe is on the side of that Hebrew prophet who in the face, no doubt, of the jeers of his generation, dared to affirm that a day was coming when the nations of the world would beat their swords into ploughshares and learn war no more. We must believe that Nature is joining in that angel song of peace on earth, goodwill among men. We must believe that the stars in their courses are fighting against Sisera—against militarism and imperialism; that God Almighty has decreed that the mailed fists of the lords of war shall give way to the open palm of the Prince of Peace.

Fortified with this conviction we can go out and create the conditions out of which peace will come. There will, of course, be many practical problems to solve. But the one thing supremely needed to solve these gigantic problems is just the conviction that they can be solved.

The modern man has thought enough to deny great things. He must now begin to think enough to affirm great things. He has been going about saying, "I don't believe." He has said it until the world's atmosphere is thick with gloom. He must now begin to say, "I do believe;" and by the very conviction with which he says it remove some of the mountains of difficulty that stand in the way of a triumphant democracy and a world-wide peace.

God and the Will

II. Consider, also, the need of God in relation to the task that is set before the wills of men. We must not only discover the way which leads to life for men and nations. We must make up our minds to walk in it; and that, many of us will find it difficult to do.

We are strange mixtures of the angel and the brute; of high ideals and primitive instincts.

There is in most of us, perhaps in all of us, something of the saint. What, otherwise, is the explanation of those occasional hours when we care supremely for truth and beauty and goodness?

But there is in us, also, something of the ape. What, otherwise, is the explanation of those disgusting orgies in which, to the syncopated time of modern jazz, apparently cultivated men and women permit themselves to dance back into the ethics of the jungle?

And there is in us, also, something of the tiger. What, otherwise, is the meaning of those furious passions which sometimes sweep through the hearts of men and the lives of nations like a driving storm?

Certainly there is in us something of the donkey. How, otherwise, can you account for that curious, ingrained stubbornness which makes us refuse to budge a single inch even in the direction in which we ourselves dimly realize we ought to be going?

There is such a thing as lust in this world—and hate—and greed—and stubbornness.

What is going to keep us from running amuck and messing things up?

Will law do it—a scrap of paper? Will fear do it—the cautious admonitions of a calculating prudence? Will knowledge do it—the mere awareness of what is right and what is wrong? Will philosophy do it—the wise reflections of a leisured hour?

Ha! Lust is stronger than any law which you can write into a statute book. It is more powerful than fear. It brushes aside knowledge, and cares nothing for the wise reflections of a leisured hour. And hate? Greed? Stubbornness? In our time, hate and greed and stubbornness have driven through every law ever made by God or man. They have knocked down fear as though it were nothing more than a grinning skeleton, and stamped on knowledge, and spat in philosophy's face!

What is going to keep the average man from running amuck and messing things up? Law hasn't done it, nor fear, nor knowledge, nor philosophy. Only one thing has been able to do it, and that is the love of God. The love of God has conquered lust. It has conquered hate and greed and stubbornness. It has become the mightiest power for righteousness that our world knows.

The struggle reported in the seventh chapter of the Epistle to the Romans is renewed every time a man is born into the world, "The good which I would, I do not; the evil which I would not, I practice * * * * Wretched man that I am, who shall deliver me from the body of this death?" And out of a long and tragic human experience has come only one answer, this: "I thank God through Jesus Christ."

God and the Emotions

III. Consider, finally, the need of God in relation to the emotions. We must not only discover the way of life and decide to walk in it; we must *want* to walk in it.

"Men are not governed by abstract principles," said Leslie Stephen, "but by passions and emotions." That this statement is true, who can doubt, after the awful orgy of fear and hate and greed and slaughter through which we have just passed. Surely it is beginning to appear that if we are ever to have a better world we must cleanse the passions and emotions of men. We must substitute a pure passion for a vicious and slimy one. We must develop a noble, uplifting emotion in the place of a miserable, degrading one. And in order to do this we must give men something worth while to live for.

Could not the greatest single need of this hour be stated in some such words as these? In order to see clearly the way of life, and in order to walk in it with heads erect, and the light of a noble purpose in our eyes, and the music of a hallelujah chorus in our hearts, we need a master passion: pure enough to burn up every ignoble

passion; great enough to include and transfigure every lesser, legitimate passion. Above the love of family, above the love of sport, above the love of art, above the love of science, above the love of country, including these, glorifying these, we need the love of God, and the consuming desire that His kingdom shall come, His will be done, as in heaven, so on earth.

Will the Family Survive?

Rev. Fred Winslow Adams
Pastor Trinity Methodist Episcopal Church, Springfield, Massachusetts

The nations of the world were thrilled at the pronouncement of Secretary of State, Charles Evans Hughes, at the opening of the Arms Conference. It is said that he spoke like a prophet and that America stepped forward a generation with his words.

It is well to remember that Secretary Hughes is himself a product of the Christian family whose survival is this day brought in question.

The fires of civilization will reach no higher and burn with no whiter heat than the fires on the earth. The home is the real unit of our civilization. If its fires go out civilization too will smoulder and die. Therefore, rock the cradle and not the boat. The hand that stops rocking the cradle will finally begin rocking the boat.

Water of the Well of Bethlehem

The hold religious training has had on us all is splendidly instanced in the home hunger cry of warrior David, "O, that some one would give me to drink of the water of the well of Bethlehem that is by the gate!" The fulfillment of his wish by his three daring scouts was but a mockery to his soul. They could break through the ranks of Philistines and bring him the water, but they could not bring him the little town of Bethlehem in whose streets shone the everlasting light of home. They could not bring to him the water of life which that well represented to him in memory's golden vision.

"Break, Break, Break
On thy cold gray stones, O Sea!
And I would that my tongue could utter
The thoughts that arise in me.

"Break, Break, Break
At the foot of the crags, O Sea!
But the tender grace of a day that is dead
Will never come back to me."

David's voice called for water from a well but the subconscious cry of his soul was for the green pastures and still waters whose sacred memories clustered about that Bethlehem home where he first learned of Jehovah, his Shepherd.

Today's new freedom brings its assault on the very life of the family.

The most dangerous doctrine of the world war is the doctrine of self determination, and yet it is fundamental to democracy. The self determination of woman has opened a door through which the church does not yet appear to see the dawn of a different day, but the day is nevertheless at hand. It is strikingly apparent that more and more modern feminism is withdrawing

the best of women from marriage and motherhood. In one sense we do not need to fear this larger career of woman any more than we need to dread modern machinery. Both bring their problem and in the end may mean lightening the burdens and increasing the efficiency of production and of the home. I welcome woman's place with man in the new order, and the strategic work she alone can do to untangle the web of exploitation, injustice and burden, in which modern industry and civilization have enmeshed women and children and whole immigrant populations. But if the economic independence of women means her permanent place in the labor market, then I say it is a menace to the home and an outrage on civilization.

Co-operative Mothering

Charlotte Perkins Gilman, whose brain is as brilliant as scintillating ice and about as cold, dreams a wonderful picture of the golden age with no dishes to wash, floors to sweep, clothes to mend, babies to clean, onions to weep over or pepper to sneeze over. Socialized kitchens and laundries will do the work, with coöperatively employed porters, seamstresses, nurses and teachers. But any system of co-operative living and efficiency engineering which fails to reckon with woman's instinctive mother love and home brooding is doomed to failure. You can understand David's cry for water from the well but you can hardly picture a man who was born in Broadway sighing and saying: "O, that some one would give me to drink of the Croton water in the faucet of the bathroom behind the door, in Apartment K, on the seventh floor!" And what will it be if life finally has no more poetry left than to leave to the memory: "O, that some one would give me to drink of the coöperative soup made in the coöperative kitchen, and brought me by my coöperative nurse and fed me by my coöperative governess on direction of my coöperative mother!"

Carried to the extreme of some of its votaries, economic independence has a sinister bearing on the very foundation of the family. The renaissance in China for example draws a dagger upon the most revered institution of China's history. No less a person than S. Hu, professor of Philosophy in Pekin University has put this new freedom in the following poem which was translated for me by William Hung.

Son

"Son, Son,
I don't want you, but you come.
The sign on my door, which says
'No offspring'
I must take down
Now that you have come,
I must feed you, help you and educate you,
Not because I have any special affection for you,
But because it is my duty to mankind as a whole.
When you grow up and are able to understand,
Remember what I have done for you I did not as a father,
And I expect from you no duties of a son,
I'll be satisfied if you serve mankind
Even as I have served it."

A Reality In Russia

What is still poetry in China is actual fact in Russia, and illustrates the saying that "there is nothing so dynamic as an idea whose hour has come."

Dr. Hane Niedermair, an Austrian physician who was a prisoner of war in Russia from September, 1914, to a

year ago this month, reports in a recent issue of The Survey:

"The Moscow Government * * * strove to destroy the family idea by allowing it to die a slow death through abolishing the permanent union. * * * The communist state considered the family as an enemy, for in the family lay the seed of counter-revolution.

"According to the communistic laws * * * marriage is a contract to be entered into by two partners of absolutely equal rights for any length of time desired, and which can be revoked at any time within the legal limit of six weeks. * * * The shortest term for such a marriage is two months. Marriage thus may be a mere holiday incident."

To save this situation from utter breakdown at the start, the communistic government has provided protection for motherhood by laws which Dr. Neidermair avers to be more generous than those of any capitalistic state, and which solve problems more thoroughly and broadly than any social welfare agency in the world.

What is done legally in Russia to destroy the family unit of civilization is illegally practiced to a much larger degree in America among immigrant people than is generally known, and is even screamed from the housetops as the new freedom by certain creators of aesthetic dancing and certain shining lights in romantic and philosophic literature, whose invasion of America is heralded with acclaim.

And underlying all is the economic and psychologic effect of the war. Ten million of the best fit for fatherhood have just been killed, leaving their high privilege to the physically and mentally defective. William McDougall, professor of psychology in Harvard, says in his new volume, "Is America Safe for Democracy," that the lowest strata continue to breed at a more normal rate, while the birth rate is highest among the actual mental defectives. He quotes a calculation that at the present rate of race production, 1,000 Harvard graduates today will have only 50 descendants 200 years hence, whereas the mentally inferior and defective would have 200,000 descendants in the same space of time.

Professor McDougall declares that the civilization of America depends upon continuing the production of men of the A and B college grade, A, standing for superior, and B for average grade. At present the A men are reckoned at four per cent, and the B men at nine per cent. Small as the percentage is, it is steadily declining. With all due respect to Professor McDougall's remarkable Lowell lectures, with their many far-reaching suggestions, there is something deeper at stake in the preservation of civilization than the production of A and B men in the college grade. In fact it is a fair question if our whole educational system is not largely missing the mark.

Let me quote from a professor in one of our New England Colleges. He says:

"Two of my children are in high school, having five hours of Latin, five of German, five of French, three of English, three of mathematics, three of history, two of military drill, 26 hours in all. That is not education. That is getting ready for college—which is not to be confused with education. It is almost certain death to originality and the creative faculty."

"There must be a course of study in school and college and it must be shaped to some end. Is it, however, the right end of four years in high school to get into college, and the right end of four years of college to get a job!"

Home Religion

And may I add—in getting into college and getting a job, what becomes of what our fathers used to call "getting religion!" The fact is we have overdone the education of the head and left the education of the heart to flounder. The Day School of Religious Education is one of the most timely and imperative needs of the Protestant Church to coöperate with both the public school, our great education for democracy, and the home, our one education for individuality.

We need a revaluation of the family as the cradle of the child's moral and religious education, and a restressing of the fact that no professional can ever take the mother's place here.

Biological psychology shows that much of this education is accomplished unconsciously in the first five years of the child's life. The next five, six or seven years of growing consciousness are overwhelmingly important. In these years religion is more contagious than the measles. Religion in the last analysis is not taught but radiated. For religion at heart is character and character is not taught but caught. What better book for life's first lessons than that from which Mary taught Jesus, except the larger and diviner book from which Susanna taught John, and Nancy taught Abraham—the Book which was the curriculum of the Puritan and early Methodist home?

Have you read George Hubert Palmer's article in the current Atlantic on "The Puritan Home"—that home that formed New England and out of which came much of the mind and character of all America? It is a haunting picture. To be sure, we cannot have back that Puritan schedule of six daily sessions of Bible reading and prayer, two at home, two at school, and two of private devotion. We do not want to restore either the old Puritanism, or the old Methodism; but we must rethink its problems in our own terms. We must remold that beautiful home training with its wholesome religious atmosphere and pervading sense of the Providential Presence, in which nine out of ten who are listening to me were probably brought up.

The pulpit, the church press, Sunday school, and Day School of Religious Education, with pastoral visitation, must all coöperate for a revival of family religious training, deep, pervasive, permanent, and which shall radiate in school, community, industry, and the broad life of the world.

Concrete Religious Training

I bring to you what I have in mind in a concrete picture, which I take from Dallas Lore Sharp's own experience, as given by him in the Atlantic Monthly. His first memory of his lame Quaker grandfather was of his lifting an adder out of the winding wood path with his cane and saying: "Thee must never hurt one of God's creatures." That was religious education, the education of the heart, the product of the home. Years later at Wood's Hole, Professor Sharp heard Dr. C. C. Whitman trace the development of the cod's egg to a single cell and then observe with dramatic restraint: "I can go no farther. There is in that cell what we call life. But the miscroscope does not reveal it. We all know what it does. But who knows what it is? Is it a form of motion? The theologian calls it God. I am not a theologian. I do not know what life is."

He need not have been a theologian. He need only have been a very small child once, with his lame grandfather, to have spoken in those later years with authority!

Out in Hingham the other day, Professor Sharp's twelve year old boy had his garden fork under a hill of potatoes, when his eye caught the flight of wild ducks across the sky. Then he heard his father's voice, saying as if unconsciously:

"He, who from zone to zone
Instantly the lad continued—
"Guides through the boundless sky thy certain flight,"

And then this boy of twelve added: "I am glad I know that piece."

"Why?" asked the father.

"Because, I see so much more when the wild ducks fly over."

"How much more do you see?"

"I see the wild ducks and God flying over together."

That is religious education. But its nursery is the hearthstone. You can never do a bigger thing than to take your boy or girl by the hand and give individuality the initial impulse which will enable him, or her to see some day that

"He, who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright."

and this, which is like unto it:

"He, who from zone to zone
Guides through the boundless sky thy certain flight,
In the rough roads that I must walk from home
Will help me win the fight."

A Vision of American Sovereignty

Major Roy A. Haynes
United States Prohibition Commissioner, Washington, D. C.

I am indeed happy to have a part on your program. The open forum is one of America's greatest safeguards. Through such programs the intellect and the emotions are quickened and stimulated; high aspirations are formed and new inspirations burst into being.

With free discussion of paramount and outstanding questions, involving educational, civic, industrial, religious, political, and moral issues, I believe the inherent, honest and rugged common sense attributes of the rank and file of American citizenship may always be depended upon to make critical decisions safely; and that type of citizenship is the greatest distinguishing characteristic which differentiates America from all other nations under the sun.

If I were required to use a theme and a text on this occasion, the theme would be "True Americanism"—the double text "Where there is no vision, the people perish," and "Righteousness exalteth a nation, but sin is a reproach to any people."

I believe this nation was providentially founded. No such constitution as ours could have been the product of mere man without divine guidance. Being such an instrument, it has been held almost in reverence by our people,

and woe betide the generation that in any way lowers that standard of regard for its sanctity and majesty.

The Guide of History

Then, too, I believe since our governmental founding, as a people we have been providentially guided. From Washington to Lincoln to Harding, in the years as measured by nations, is but a step.

Statements made by our great leaders, in private and in public, proclaiming their dependence upon a Higher Power for wisdom and guidance are universally known and have proclaimed them men of vision.

Washington in a farewell address to his army, reviewed the stirring events of the past. For a moment he lived over the tragic hours of Valley Forge, Trenton and Brandywine, and held in retrospection those years of suffering and struggle when the destiny of his people hung in the balance. He seemed to see the invisible forces that had determined the issue of many a campaign when he said: "The singular interpositions of Providence in our feeble condition were such as could scarcely escape the attention of the most unobserving."

As Lincoln left his Springfield home for Washington, where the storm of an incomparable civil strife was soon to beat upon him, profoundly moved, he spoke simply a word of farewell to his neighbors, in part as follows:

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being Who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Recently President Warren G. Harding said:

"There never was a time when the world stood more in need than it does now of the consolation and reassurances which only a firm religious faith can give. It is a time of uncertainty, of weakened faith in the efficacy of institutions, of economic hypotheses, of dictum and dogma in whatever realm. Yet we all know that there are certain fundamental truths of life, duty and destiny, that will stand eternal, through the evolution, the revolution, perhaps the wreck of systems of society brought forth by men. Let there be no mistake in confusing the things which are of eternity with those which are of time. Let not our engrossment with those things which are concerned merely with matter and with mind distract us from a proper attention to those which are of the spirit and the soul."

These citations could be multiplied, almost indefinitely, for our great leaders have all been men of vision. But nevertheless with all these acknowledgments the one great danger of America today is the danger which comes from the proneness of our generation toward materialism, rather than toward the things that are eternal.

The Inner Foe

As a people, we have nothing to fear from without. No great foreign foe is preparing to jump at us with sudden ruthlessness, but the enemy that is to be feared is the subtle one that, under the guise of mock-patriotism, shammed personal liberty, non-observance of law, etc., creeps up unawares and threatens to undermine the very fundamentals which have

been responsible for our great growth as a nation and our marvelous prosperity and happiness as a people.

The true vision of every patriotic American is the vision of an America strong, firm, vigorous, and virile in every righteous endeavor and in every ennobling instinct. A vision proud of America's inspiring past, eager for the opportunity given to advance civilization today, and confident of its perpetuity in the tomorrow of history.

Practically all of the proud nations of antiquity—yes, and of modernity—that have tottered to their fall, have succumbed because their rulers and their people were absorbed in materialism, in a mad race for temporal power, for military prestige, for wealth, or for unfair territorial or commercial advantages. Possessed and actuated by these ignoble impulses and motives, all true vision of the correct relationships of man to man and man to God was lost sight of; all sense of that righteousness that exalts a nation was forever submerged in gross selfishness and a consuming desire for personal or national aggrandizement.

The pomp and inglorious lassitude of ancient Babylon, shut out all vision and ambition for things worth while, and Babylon fell; ancient Persia, with all of her materialistic achievements, prosperity, and military prowess, gave way in the march of the nations because of a lack of real vision; so with Egypt under the Ptolemies; Assyria under Asshur-Bani-Pal; Rome under the Caesars; so also Greece, with all of her philosophies, culture and art, at the very height of the Periclean age, forgetful of all but self, SELF—made way for other nations which perchance have a vision of righteousness and service. Decadence always follows in the footsteps of self-satisfied complacency and the practice of selfishness.

Of course the modern Hohenzollern-Hapsburg debacle is one of the most striking, if not the most striking, example of all history of the sure dethronement of the purely selfish, egotistic, vain, godless monarchs and peoples. Truly no vision was there, except the vision of possible self-advancement—no righteousness.

America—World Service

In striking contrast has America been the watchword for world service. The term America is synonymous—North, South, East and West—with service. Her works of righteousness are luminous on the pages of her history. High ideals and purposes—religious and political freedom—emancipation of a race from bondage—freedom for Cuba and the Philippines—the Red Cross—the world war sacrifices for the sake of principle—schools and churches for all—the open Bible—the missionary crusade—great world philanthropic enterprises—the brotherhood-of-man principle—a dry America—woman suffrage—supremacy of law and order—the dream of universal peace and possible disarmament—what a glorious galaxy of stars resplendent on the horizon of America's vision!

Truly, we have right to be proud of these works of righteousness. But what of the future? Are we to continue a nation of vision and of righteous purpose?

Are we to continue to be that nation that will lead all others in the walks of peace and brotherhood and service—or are we to follow these other nations that have arisen to dizzy heights, but on unstable pedestals, and whose fall has been all the greater

because of the brilliancy of their temporary and apparent glories?

The Sanctity of the Law

One of the greatest dangers now confronting the Republic is that we shall lose our vision of the sanctity and the majesty of the Law. Life, liberty and the pursuits of happiness gained for us by the noble sacrifices of our fathers are secured to us by the Constitution and the laws of the land.

Only so long as law and constituted authority are held in reverent regard by all our people are the free institutions of the land secure. The Constitution and the laws that make it operative as interpreted by the Supreme Court must be and continue to be the Sovereign Authority in all the land that no man or group of men dare to defy or nullify.

A great Englishman in a great book tells us that the king has a unique function to perform in the English form of Government. The king brings the sense of majesty and mystery to government.

In our American system, the Constitution, which is the greatest document of civil and religious liberty that has ever been struck from the genius of man, is at the very center of government, surrounded with all that "Awe and majesty that doth become kings."

Whatever forces are at work in this country to lessen the dignity of law or undermine authority conferred by law, strike at the very heart of this nation.

This truth was most aptly expressed in the words of Lincoln: "To violate the law is to tear the charter of your own and your children's liberty." Let us not forget, my friends, that Caesar fell at the base of Pompey's statue with the words of friendship in his ears and the face of a traitorous friend behind the knife of the assassin. So the sovereign power in our land is not attacked by open revolt or overt act but by insidious onslaught, veiled and disguised.

Joseph Jefferson, the famous American actor, set the nation to tears and laughter in his portrayal of Rip Van Winkle. This famous character you will recall always defeated his own high purpose and nullified the law he set for his own life by making "exceptions"—"This don't count."

There is only one Constitution and no part of that Constitution is less sacred than any other part. We can not permit the open violation of any specific law without at the same time fostering the spirit of anarchy that will eventually hold all law in contempt and disrepute.

Every sign that points to evasion or disregard of the Eighteenth Amendment is on the high road of anarchy and lawlessness and leads toward the fulfillment of that tragic prophecy of McCauley who in the nineteenth century predicted that the civilization of the United States would be destroyed by the lawlessness engendered within her own institutions.

The judicial section of the American Bar Association recently presented a report submitted by Judge Charles A. Wood and unanimously adopted as a warning to private citizens and public law officials who are encouraging lawlessness to prohibit enforcement.

The report says in part:

"The Judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of

law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States by solemn constitutional and statutory enactment have undertaken to suppress the age-long evil of the liquor traffic.

"When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law or any other law, they are siding with the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

This is one of the strongest pronouncements that has been made upon this question and, mind you, does not emanate from any prohibition enforcement official or reformer, but is the thoughtful, solemn expression of the Judicial Section of the American Bar Association, and, with such authority behind it, the statement is one of the most remarkable that has been made in the effect it should have upon our whole citizenship since the adoption of the Eighteenth Amendment.

I. Dangers

Indifference to Law

There is a beautiful legend of the traveler who found a flower. Attracted by its fragrance and beauty, he plucked it from the wayside and discovered that it was a "touch flower," a sesame by which a door in the rugged mountain side opened, revealing a cave of wondrous wealth. As he entered the treasure house a strange and weird voice called "Don't forget the best." He rushed in and loaded himself with the most opulent gifts of jewels, precious stones and gorgeous robes and struggled forth into the light with a wealth that beggared kings. Still from within in faint notes echoed the words "Don't forget the best." Suddenly he realized that he had forgotten the "touch flower" and rushing back for the precious flower he discovered the mountain door was closed and all his gifts had turned to dust and ashes. There is this great danger today that the very ones most highly favored under the laws shall grow indifferent to law and fail to appreciate the demands the law makes upon them. It is not enough that a man shall obey the law and enjoy the privileges and blessings secured to him under the law, but it is the duty of the good citizen that he constitute himself as far as his abilities permit a guardian and a defender of the law. It is a spineless American who will see the flag of his land scoffed at by agitator or anarchist without protesting. It is a poor patriot indeed who will permit the Bolshevik to hold up the holy institutions of the land to scorn and derision without voicing his dissent and righteous indignation. He is a short-sighted American who fails to see in the bootlegger of today both the spirit of the anarchist and Bolshevik. It is time that the citizen upon whom we depend to uphold our Americanism awakens to the realization that bootlegging is not a mere pastime but it is a nefarious and traitorous business. The bootlegger whether he be in the highest or lowest walks of life is in the last analysis a law violator, and stripped of his social prestige or political influence he is a criminal giving assistance and encouragement to those forces of profiteering criminality whose business it has been to prostitute states-

manship and debauch citizenship, which have murdered more men in the discharge of their duties in proportion to the number employed in the enforcement of law than fell on the battlefields of France in defense of our Flag.

It is said that the poisonous asp that stung Cleopatra to death hid in a bouquet of oriental flowers. So, some of the most venomous attacks on the Eighteenth Amendment are camouflaged as Personal Liberty, Americanism, Humanitarianism and Patriotism.

II. Personal Liberty

The Personal Liberty argument is like a soap bubble; it appears irridescent and real but when punctured there is nothing in it. They say the Eighteenth Amendment infringes upon "personal liberty" by restricting one's personal habits. Now, every law does that in a larger or smaller degree. The narcotic law greatly interferes with the personal habits of the drug addict and the traffic laws seriously restrict the speed fiend, but these restrictions do not seriously limit the man who puts the community good above his self-indulgence, nor do they greatly embarrass the man who places the public welfare above his personal convenience. Liberty, is after all, personal habits restricted by law for public good, and license, these same impulses unrestricted. Our laws in this great republic are more than line fences marking the boundary of liberty and license. They must be, because of the many elements that enter into our national life-forces to form the American character and type. On the occasion of his last visit to this country, Herbert Spencer predicted that as a result of the amalgamation of various nationalities here, America would ultimately produce the highest civilization the world has known. It does not take a philosopher like Spencer to see the various nationalities that come to our shores or the great task of amalgamating them or making them over into the American type. George Washington said, "An American character lay at the very foundation of our happiness at home and our respect abroad." The obvious task of our country is to *take the same forces, impulses and characteristics* of all these races that come *to our shores*, and *shape them into the American type and form the American* character. Our laws are restricting, directing and character-forming, and in them lies the secret of America's future.

Tennyson says the dragon fly began its career in the bottom of a well in a cocoon that is jug-like in shape. Soon the impulse of life awakened it and the law of growth forced it on, outward and upward, but the aperture of the jug-like cocoon is so small that it restricts, but in the very struggle the little creature sends the color to the tips of its wings, discovers its latent powers, develops its type and evolves into the creature of higher sphere. *So the foreign standards of life, types of citizenship, ideals and customs are not sufficient for us. America must inspire by her ideals, direct* and *restrict* by her laws until she has remolded and remade the foreigner into the *American type with the American character.* If any of the pampered sons of American wealth or un-American sons of Europe, revolt against these very forces from which has sprung our greatness, let them leave our shores—but let them leave to us those institutions and laws that have conspired to make the

American in his ideals and in moral grandeur unique among the peoples of the earth.

III. Un-American

To the American conversant with the situation in our land during the last war, the statement that prohibition was the product of wartime hysteria is, to say the least, without basis. If America had been moved by hysteria she would have acted as England acted and would have declared war upon Germany when the kaiser violated the neutrality of Belgium; had she been motivated by hysteria she would have leaped to arms when the Lusitania was sunk. It is an open secret that Europe, which did not declare for prohibition, grew hysterical because America seemed so unimpassioned in what to Europe seemed the "rape of the whole world" by Germany. The systematic and successful methods whereby we financed not only ourselves, but all Europe, in the war, the raising and training of four million of men, the transporting of two million men in safety through the dangerous zones of the seas—*does not suggest hysteria.* It is interesting to see how one of the leading minds of our enemy now views the putting over of wartime prohibition. The President of the Austrian Government only recently said, "We would have won the war if the people in both Germany and Austria-Hungary could have been persuaded to practice total alcoholic abstinence."

If prohibition is so mighty a factor in determining the issues of the war, how equally important it must be in attaining to the victories of peace.

The Nilometer was a simple instrument by which the ancients determined the tides of the Nile, but it is not a simple matter to gauge the tides of modern thought or to interpret the will of the majority in a nation of culture and refinement. To interpret public opinion in America is little less than a scholar's task. They say that you will find it on the pages of the newspapers, but it is quite necessary for the reader to know the newspaper that he reads. The subsidized press makes a business of coloring and distorting the truth. Let it be clearly understood that I am a newspaper man myself, and no man more highly values the ethics of the newspaper fraternity than I, and I yield to no man in the value I place upon the columns of the newspaper. The war revealed to us the power and the danger of propaganda. The Senate Investigating Committee held up to the light of day the hideous features of German propaganda that purchased not only newspapers but editors who were for sale; filled the columns and front pages with well-written deceit and fraud. It is but just and fair to say that while there were editors and papers owned by German money there still were papers and editors who were beyond temptation and beyond price.

Know What You Read

In reading editorials and articles on the violation of prohibition laws that argue the impotency of the Volstead Act, it is well to bear in mind that the Senate Investigating Committee clearly showed that the same men and money behind the German propaganda in America were also employed in the anti-prohibition propaganda. It is not only necessary to know the paper one reads but it is also necessary to know how to read the paper. There are many newspapers that today are publishing news items on the violation of the Volstead

law and many columns are appearing in reputable papers. Let us not forget that news is usually the unusual thing and the only reason that these violations are featured as news is that it is the unusual thing for this law to be violated. If the majority of our people were violating this law, then this violation would soon cease to be news at all. The bootlegger has become the subject of news, but this is only due to the fact that the bootlegger is not the usual American, indeed he is usually not an American at all. Some time ago Judge Landis declared that ninety per cent of the liquor law violators brought before him were foreigners.

It is contended that public opinion can easily be discerned by putting one's ear to the masses, to hear the voice of the people; that the conversation of the street will reveal what the public will is. But there is one trouble with this—there are always dozens silent to the one who speaks, and one is apt to observe and hear the one, and overlook or fail to count the great mass of the silent, thoughtful, undemonstrative, whose opinion is unexpressed and whose opinion is largely formed by the schools, the churches, and the chautauquas. It is very necessary that we do not confuse *the will* of the majority with the *discontent* of the minority.

A friend once told me of the first night he spent on the great prairies of Texas. The night was almost utterly devoid of sleep for him. The coyotes seemed to be holding high carnival all about his cabin and the darkness seemed to be filled with these hungry creatures. The next morning he told an old cow-puncher of his experience and remarked that there surely were not less than a thousand coyotes in the pack. He laughed and said: "I reckon there were two coyotes chasing a rabbit, and two hungry coyotes will make more fuss than all the other animals on the prairie put together." And so a few *selfish souls in pursuit of a dollar or a drink will make more noise than the whole Supreme Court of the United States in session.*

IV. Attack in Name of Humanitarianism

Then, too, there is today a determined attack on the Eighteenth Amendment masquerading as "Humanitarianism." The claim is made that the enforcement of the Prohibition Act is the inciting cause of crime, especially crimes of violence, and for the good of humanity the law should not be enforced. Sometime ago some scientific students in a famous university attempted a most ingenuous trick upon a very unsuspecting old professor. They took the wings of a bug, the legs of another bug and the body of still another kind of bug and very artfully assembled them. They bore this creature to the old professor, with the inquiry, "Is this a new kind of a bug?" The old professor scanned it very carefully and replied, "No, this is just a plain humbug." By garbling the facts, by startling and misleading headlines, by bold and unsubstantiated statements, *the attempt is being made to "humbug" the American people into believing that the great crime wave in this country is the product of prohibition.*

We are living in a hectic moment. The whole world is tremulous from the shock that nearly swept civilization away. The curtain has fallen on the vastest tragedy ever acted on the stage of war. During the war an American invented an instrument against the submarine attack called

the "submarine bell." It simply was a very delicate mechanism to register the vibrations set in motion by a distant submarine. Because of our population (composed of all races) and our pivotal position in world affairs, *America more than any other land is sensitive to great world movements, economic, political or social. The crime wave in America is but part of the greater crime wave that is world-wide in its scope.*

Prohibition Vindicated

In passing, however, it is well to give attention to the following statistics, which would and do vindicate the Prohibition Act.

There has been a decrease of about 60 per cent in the number of arrests for drunkenness under national prohibition.

In fifty-nine cities of the United States, having a population of 300,000 or over and a combined population of 20,200,000 (including New York, Chicago, and Philadelphia), the official figures show a decrease in arrests for drunkenness from 316,842 in 1917 to 260,169 in 1918, to 172,659 in 1919, and to 109,768 in 1920.

Official statistics from the thirty-nine largest cities in Indiana with a combined population of 994,287 show a decrease of arrests for drunkenness of 70.64 per cent in 1920, as compared with 1917, the last year that the State was wet.

The Boston Police Department reported 5,287 fewer arrests for all causes in 1920 than from drunkenness in 1919. For the State of Massachusetts at large the arrests for drunkenness in 1920 were 32,580, as against 77,925 in 1919.

In 1917 the arrests for drunkenness in New York were 14,182; in 1920, the number had dropped to 5,813.

As for Michigan, it is no doubt wet enough from all I hear, but let me assure you, very soon there is going to be marked improvement.

Detroit reduced the arrests for drunkenness from 19,309 in 1917 to 6,244 in 1920.

Grand Rapids went dry under state prohibition May 1, 1918. Gerald DeBoer, clerk of the court, gives the following record for the last two wet years and the first two dry years, all ending April 30:

	1917	1918	1919	1920
Total arrests for all causes	2926	2697	531	877
Arrests for drunkenness	1895	1734	240	421

In 1917 Gent County (Grand Rapids) established a work farm for short-term prisoners. Six months after prohibition went into effect it was abandoned and is now a government aviation field. The number of prisoners in the county jail was shown by the books of Mr. Hurley, the turnkey, to be as follows, years ending April 30:

1917	1918	1919	1920
1657	1633	622	599

In Connecticut arrests for drunkenness decreased from 3,777 in 1919 to 943 in 1920.

Arrests for drunkenness in Minneapolis decreased from 6,089, in 1918, to 1,550 in 1919.

Louisville, Ky., reports 3,624 arrests for drunkenness for the fiscal year ended June 30, 1919, and only 412 arrests for the same cause for the year ended June 30, 1920.

The numbers of cases or arrests for intoxication in Cincinnati decreased from 1,470 in 1918 to 335 in 1920.

The number of arrests in Denver in 1915 (the last wet year) for drunkenness was 3,227; in 1920, 899.

Comparisons with Europe

The traveler in London observes that the English police go about their duties armed for the first time in order that they might cope with desperate criminals whose apprehension has given serious pause to the police department. This crime wave that is sweeping England can not be attributed to prohibition, as England has never had prohibition, and her saloons are now operating on a pre-war basis. *Arrests for drunkenness in England increased 65.26 per cent during 1920, over the 1919 rate.* The practice among English visitors of ridiculing our national prohibition policy would be more interesting and not so ridiculous if they would explain the cause for drunkenness increasing in England and Wales at about the same rate they are decreasing in the United States.

Word comes to us that Paris has greatly augmented her police force. Two items of interest appear in the same paper on the same day. One states that Paris is more wide open than ever before and more liquor is being consumed in France than any other time in her history. The other article states that the authorities are carefully studying the crime wave that is sweeping Paris and all France and one authority attributes it to the exceedingly hot weather, so *in France they attribute crime to the sunshine while in America they attribute it to the moonshine.*

It is interesting to note that in Berlin they have established a museum devoted to the instruments used by the criminal class in committing crime. This is an effort to counteract the wave of crime in Germany. While they are confronting these problems of crime, the German statesmen are studying the statistics on the amazing increase in the consumption of alcoholic liquors.

Similar crime conditions are reported to us from Spain, also Japan, Australia and New Zealand.

So the crime wave presents to us a terrible, but at the same time interesting, picture upon a canvas almost as wide as civilization.

Source of the Crime Wave

Where shall we look for the source of this crime wave? To some, it seems perfectly clear that it is the *back wash of the military tide* that has swept the world. For some years after the close of the thirty year war, Europe was terrorized by the outbreak of crime. The close of our Civil War brought a tremendous increase in the violence of crime. The psychologist points to the fact that we in America did almost what was psychologically impossible when the American people were stirred with the impulse for war. When the Lusitania was sunk the psychological moment came; all America was stirred as in the days when the Maine went down in Havana Harbor, but at that moment the impulse was stifled and the country waited from May 7, 1915, until April 6, 1917. When war was declared, it became a titanic task to stir one hundred millions of people and to fire them with the passion for war. And how was this done? By the press, the platform, and the screen. What tragedies, what atrocities, what horrors of war, what glories of slaughter played upon the heart-strings of the nation, and with what effect can be seen in the unprecedented day called "Armistice Day."

It would not seem strange if out of one hundred million people a few thousand would lose their moral equilibrium in those after-days when

the restraints and anxieties of war are passed, when millions walked the streets in idleness, when the whole world is in the throes of unrest and especially when the papers of the country cast a glamour of romance and heroism about the thief and called him a "bandit"; when the screen stages murder as a common occurrence and the automobile makes escape easy and apprehension difficult.

Remedy for Crime Wave

That which is needed to stop crime is not the open saloon, but the open factories. Upon President Harding has fallen a task, the largest given to mortal man for a century. It is difficult to say which is the most ominous, the clamoring of the whole world from without or the silence of the people within our own land, but as the doors of our factories swing open and as the country moves forward to normalcy, the crime wave will recede and all people become more law-abiding and loyal.

No, no! The prevalence of crime in the United States is not due to any law, but is rather due to the *laxity of law enforcement* and can not be entirely divorced from the former period when the anarchists and the vendors of discontent plied their trade without molestation from the street corners of the great cities.

Plutarch tells us there was a time in Athens when no man refused his neighbor a light. Just to refuse any man a light was punishable with death and the penalty was quick and sure. *There is a very close connection between laxity of law enforcement and prevalence of crime.* We are astonished to find from travelers who have returned from Russia the report that Moscow and Petrograd are so free from crime. There is an informal ruthlessness in the Soviet's military treatment that in itself acts as a deterrent to lawbreaking. A burglar caught in the act would be forthwith shot by the nearest military man and no question asked. The procedure indeed must be questioned, while the *results* of the procedure at least are food for thought. *The laxity of law enforcement and light sentences for crime have in a measure destroyed in our country the sense of enormity of crime.* A great daily, some years ago, stated from rather incomplete statistics that there was a murder rate of nearly one hundred to the million of our population in that year and asked the cause of this strange condition, and from all over the country the answers came back to the effect that we were importing crime. Some attributed it to Italian immigration, but it was found that Italy had in the same year only fifteen murders per million of her population and likewise Canada only thirteen per million; Germany less than five, and Great Britain less than nine. That one city in the United States with a large population had two hundred and two homicides and only one man was hanged; fifteen went to the penitentiary and all the rest were set free. In a city of two hundred and twenty-five thousand people, there were forty-seven murders without a single execution. One of the leading periodicals of the country at the same time ran an article upon the subject "What Better Odds Could Any Man Ask," showing that the man who shoots another man in a quarrel has a three-to-one chance that he will never be brought to trial; ten to one that he will never be sent to the penitentiary and eight to one that he will never pay the death penalty. These chances, striking as they are for the man-criminal, are far

out of proportion to the chances incurred by women criminals, for there are sections in our country where a woman can commit any crime, and, if she be beautiful in appearance, well-dressed and artful, she cannot be convicted no matter what the evidence may be, and this condition will perhaps continue until women are put upon the juries to try the criminals of their own sex.

Why is it then that New York City frequently has more burglaries in a given year than all England and Wales put together? Chicago, in 1918 had twelve robberies for every one committed in the British Isles. The answer is largely to be found in the method employed in dealing with crime.

We need in this land the revival of belief in the old-fashioned truths that human life is sacred; that property rights are to be held inviolate and that justice in our land is quick and sure. We will never have the law enforced, if we expect law violators to enforce the law. *We must remember that the laws are made primarily for the very class of people who do not like them.*

When in our country the reverence for law and the passion for public welfare dominates us beyond any considerations of gain or self-aggrandizement, we shall have enacted here what is portrayed in a scene of "The Deemster" where prosecution and justice are speedily passed upon the guilty by those even of his own blood, and as we approach that ideal, *we will draw nearer to a golden age when we shall have a crimeless country.*

V. Attack in Name of Patriotism

Then again from behind the smoke screen of patriotism is launched one of the most specious attacks against the Eighteenth Amendment. This attack is the claim that the Amendment is impracticable, impossible of enforcement, and, therefore, detrimental to the nation and ought not to be enforced.

That it is difficult at this hour to enforce prohibitory laws we do not deny, and that there are violations of the law we do not doubt, but the laws against murder have been known on this continent since the Puritan walked our shores, and yet we have many times awakened to find that human life is seemingly held lightly in our land. The prevalence of murder gives us serious concern and the enforcement of the law at times seems most difficult. Shall we, therefore, for the good of the land, repeal the laws against homicide, or shall we nullify the laws against arson because we find in times of business depression there is a prevalence of fires that have incendiary origin? Now, who will be most in favor of this appeal—the honest property owner or the man who profits by the use of the torch? It is an easy matter to prevent the violation of the law against arson by simply repealing it, but it is extremely doubtful that you would remedy any of the evils arising from arson by so doing. *To nullify the prohibitory laws or to repeal them will cure no evils that arise from the liquor traffic, but will set a precedent and make it more easy to nullify any law that may be rendered difficult of enforcement through propaganda or un-American prejudice.* To enforce the Volstead Act and to make the Eighteenth Amendment operative will give all law an added weight of authority in the public mind, and proof is not wanting to show that there will thereby be removed one of the nation's chief sources of all law violation.

The statement that there is today any part of our Constitutional Law impossible of enforcement will hardly find favor with any red-blooded American. *No part of our Constitution is the dictum of kings.* No section of it is the will of a favorite class. It represents the wisdom, foresight and discretion of the American people, articulating through a legislative system second to none on earth. The Eighteenth Amendment is an integral part of this Constitution, nor is it the result of a "hectic moment" put over "while the boys were over seas." *It is a product of evolution as are all other great reforms.*

Stages of Evolution

Three distinctive stages may clearly be seen. The first goes back half a century to the crusades starting in Hillsboro, Ohio, 1873. This educational period reveals great characters and movements. The second stage marks the crystallizing of public sentiment into law and this was practically an accomplished fact before the first American soldier left our shore. The record shows that out of 2540 counties in the United States there were only 305 that had not declared themselves dry. To say the American soldiers who went over seas were untouched by this great movement is scarcely a compliment to their intelligence. To affirm that they would have voted on this great moral issue with the very men who were opposing prohibition at the same time they were opposing America's struggle with Germany, and thus retard a great reform is scarcely paying a fitting tribute to those men whose exploits are among the most illustrious in the annals of war. The last and most important stage in this reform is the business of this hour, the enforcement of the law. To say that it is impossible for America to do so, is to do violence to American traditions and to underestimate the American spirit. *American will-power is the alchemy that has turned apparent impossibilities into startling achievements.* It was a political impossibility that faced the thirteen colonies. That these men untrained in war could wrest freedom from the greatest empire on earth was an amazing assumption, but *the Declaration of Independence and the American Flag are the facts that have become the hope of the downtrodden peoples of the earth.*

The first time I looked out over the famous Culebra Cut I saw the Panama Canal as a great highway of commerce from sea to sea—a staggering achievement of science and commerce. But out before me lay the machinery and enginery of DeLesseps in the dust and discard of years. The dusty, broken, discarded mechanism of French engineering seemed to cry "Impossible"—my imagination caught fire and I saw the great fever-infested wilderness that had once cried "Impossible"—I seemed to see the figure of Theodore Roosevelt rising out of the past and as the dreams of the Panama Canal floated before his eyes, I seemed to hear him say, as if speaking to those insuperable difficulties, "*It will be done.*" Before the American will, one by one the obstacles faded—the fears fled, the impossible became the achievement of the century. Before the American will, every obstacle to law shall disappear—every doubt of authority take flight, and America become a nation without a slave or saloon—sober and safe for all generations to come.

OBSTACLES TO LAW ENFORCEMENT

At this point, I would like to speak of a few of these outstanding obstacles which are at the present time sources of considerable embarrassment to the forces of the law enforcement work.

There are even some judges in the land who use their high position, when occasion arises, to express their disdain of the Volstead Act. It is time that such judges in this country take the matter of the Prohibition Law seriously. It is their duty to administer justice. It is hardly within their province to exploit their own private opinions or prejudices from the bench. The Supreme Court has decided the constitutionality of the Volstead Act, and that question should be considered settled.

In my judgment, light fines and any delay in bringing cases to trial have contributed in no small way to the spirit of defiance in which bootleggers hold the law. Nothing seems more dangerous in developing the criminal and bootlegger than the consciousness of having been caught in violating the law and in escaping penalty. Many times the obstacles placed in the way of justice work to this very end. Recently a bootlegger was questioned by us, and he said he had been arrested four times, and added with a grin "I always manage to get out all right."

It would be very interesting reading if you were to see a list of the arrests for bootlegging in order that you might ascertain how many of the bootleggers are at least second offenders. As long as public officials take an attitude hostile to law, it is going to be difficult to get juries to convict. The attitude of the judge and the prosecuting attorney has much to do with the verdict of the jury. In some cases, I am told, it is at times difficult for the observer in some of our court rooms to tell whether it is the bootlegger or prohibition officer that is on trial. It leads me to say that it has been suggested to me that the attitude of these public officials might be greatly changed, if more of our better citizens would attend the courts. The friends of the bootlegger throng the court room, but the friends of the law remain away.

From early childhood, I have seen Justice portrayed as blindfolded, holding the balances in her hands. This no doubt is the ideal in all our courts, but nevertheless it is an undisguised fact that public sentiment is a factor in the degree of justice or mercy meted out. The Christian citizenship of this country is only just beginning to realize how urgent and patriotic a duty it is to serve in the jury box. This sense of duty should be extended to the point where we would also feel an obligation to be present at the court room whenever opportunity permitted or necessity demanded our presence there. The fact is quite evident, no matter what elements enter into the forming of a favorable attitude on the part of courts and public officials charged with the duty of enforcing the law, that wherever this favorable attitude towards the law is shown, the Prohibition Act is respected and made effective.

The other day I received a letter from one of the most distinguished Federal Judges in the United States, and I want to quote to you the opinion of this distinguished jurist, which bears out my contention that wherever public officials are in earnest and conscientious in their efforts in enforcing the Prohibition Act, it can

be made as binding as any other law. He said:

"But my colleague and I have been enforcing the law, and I am proud to report that, comparatively speaking, in this district, the law is respected, and our experience shows that it can be enforced. You would expect that this would be one of the most difficult centers in the United States, but among the crooks in the underworld, this city has the reputation of being a place to avoid in the traffic in intoxicating liquor, and likewise has—calling another great city by name—the same reputation. Of course, we have plenty to do, but I assure you that it is not anywhere near the burden that I expected it would be, and it is getting lighter all the time. If in the other districts the same degree of insistence on honoring the law was reached, our own burdens would be lighter."

The Apathy of Christians

Next, the apathy of many cultured and Christian citizens constitutes a force that prevents a better articulation of the Prohibition Act. A friend of mine tells me that one day he was back of the French lines during the war, and was surprised to find a statue by an unknown French soldier. He studied a long time trying to find its meaning. It was the statue of a French soldier fully armed and ready for battle, but standing inactive while the great struggle was everywhere about him. On one side of him was a little angel who had lifted up his helmet and was whispering something in his ear. After some study of it, my friend came to the conclusion that the little angel represented "Truth," and the soldier only awaited its message to become a militant force. Some days later my friend turned aside to look once again upon the statue, but found that it was buried in the wreckage and debris of war. But the lesson it taught him was not to be lost sight of. The apathy of some of our Christian citizenship will disappear, and they will become militant when they too, like the French soldier, know the truth. This apathy is a positive obstacle to the advance of enforcement, and it is due in part, to the fact that many good people think the fight is over now that prohibition is a part of our Constitution. The fact remains that the very best part of the fight is just beginning. Then, too, this apathy may be the result of an opinion that the Government is not serious about the enforcing of the law. They say it is a joke. One of our papers the other night said that the people preferred a laugh to the law. It is a wonderful sense of humor we have developed when we laugh at the Constitution of the United States. It is not so much that the law is ridiculous as the fact that we have allowed the lawless and discontented to pervert our sense of humor, and it is not the first time some innovation or move for human betterment has been treated as a joke.

History is eloquent with the fact that many of the men who urged or represented the causes that have benefited the human race wore fools caps before they were crowned benefactors of the race. I can not forget that our own Lincoln was the subject of jests and jokes in his day, and his opponents caricatured him as a baboon, and we are told that many times he would repeat these words:

"A man is considered a knave or a fool,
A bigot plotting crime,
Who in the advancement of his year,
Is wiser than his time."

All great movements are evolutionary. The idea of the men who

enacted the Prohibition Amendment was not that it would become an established fact in a moment. The law is slowly making its way by the method of attrition. The forces of law and order are gaining their objective; victory is following victory. It would have been an upheaval indeed that would have swept away in one fell swoop an evil so strongly intrenched in the social, political and financial life of our day, as was the liquor traffic.

The progress is insistent, definite and sure and decrees the final doom of the illegal liquor business. All agree that the saloon is gone. None arise to defend it or ask for its return.

America Being Weaned

America is being weaned. The business of bootlegging is not so profitable, and hence not so popular as it was in the earlier days. The trade is not so keen as it was a few months back. We are finding that liquor is not a necessary part of existence. We can do without it, if not entirely, at least in quantities that grow less and less as time passes. It was a habit once to "have a drink." Prohibition has made it easy to break the habit. A nuisance seldom appeals to the American, and it is becoming more and more of a nuisance, not only to get liquor but to drink it after the manner of the old saloon. So, at least prohibition has accomplished this—it has transformed liquor from a curse into a nuisance. The law will cease to be a joke when the law reaches the men who today treat it as a joke, and who bring the law into disrepute by their attitude and their actions toward it. The law will be taken seriously when it is seen that there are none above the law. This was set forth in a cartoon published in the Chicago Tribune. There were three panels; one representing the prominent citizen saying: "The Prohibition Law is a joke"; a highly respected judge saying: "Enforcement is a farce"; the third, a hotel proprietor saying, "The Government is not in real earnest." The second panel represents news items setting forth the imprisonment of a prominent citizen; the impeachment of a prominent judge; the closing of a popular hotel, and the abatement of a wealthy, fashionable club as a public nuisance.

The third panel reveals each of the same prominent men with expressions of surprise, if not of fear on their faces, joining in a common chorus as they read the news, and saying: "Great Scott! I believe the Government is in earnest."

Every sensible man and woman who gives thought to the matter knows that the Prohibition Act is succeeding, and in reality wonderful progress is being made. Contrast conditions in the great cities today with those a few years back. The trouble is that some do not want it to succeed, and so assert that it is a failure.

Favorable Forces

Just an additional moment to look briefly at the forces that are for us. There is a vigilance, a fixed purpose, an unrelenting spirit organized and equipped today back of the Eighteenth Amendment. The great W. C. T. U., the organized Anti-Saloon League, leaders in the commercial and industrial world, the great body of Christian churches of America, law enforcement leagues, and even some fraternal organizations, are offering their coöperation in the effort to make the Eighteenth Amendment effective.

By all means do not let us overlook the fathers and mothers of the citizens of tomorrow, who rejoice that in a very large measure the danger of the traffic has been reduced. Sometime ago it was said of a certain senator that invariably he stood for the liquor interests and against woman suffrage, and the remark was made, that this showed that he was very logical for the women of the country are the foes of the liquor business. The women of the country are coming into political parties and into political power, and constitute a tremendous force against the liquor business.

The determined opposition to lax enforcement will express itself in votes, and these votes will count against any recession from the most advanced positions on law enforcement.

Another great, powerful, quiet force is the rural population. Lord Curzon in giving his vice regal valedictory to India bore a definite testimony to this people's place in the Nation's life. He said, "My eye has always rested upon a larger canvas, crowded with untold numbers—the rural people of India—the patient, humble, silent millions. They are the bone and sinew of the country. By the sweat of their brow the soil is tilled." And so today, we have the great rural population of America untouched by the propaganda of the cities and untainted by the foreign customs that sometimes affect Americans in the great cities. They are the ones that first stood for local option, and they will be the last to give away on the subject of enforcement.

One word more, and I must crave your indulgence for the moment to pay tribute to the men of the prohibition work. These men are subject to the severest tests and temptations. These men face death, scorn and criticism in the performance of their duty. Some newspapers and public officials have joined in with the violators of the law in defaming them. As a group of men, I declare without fear of successful contradiction that they are the highest type of men as a class, in my judgment, engaged in government service. It is true, some have fallen by the wayside from temptation, but we have today in the service men of character, calibre and outstanding ability, who serve from the motive of patriotism and who are sleepless in vigilance, unswerving in loyalty, and fearless in doing their duty, who face their daily tasks in the same manner in which the English said of their men who advanced at Flanders, "They go as heroes and gentlemen."

The service is attracting men who might be a credit to any institution or to the best society. On Wednesday of last week there applied to my office in Washington for a position on the General Agents' staff, a young man who came out of the World War with world-wide fame, and one of the most renowned aviators in the service —a young man who, in his own right, is perhaps worth more than a million dollars, a young man who is a member of one of the leading families of one of the greatest States, and he applied for a position in this service at a ridiculously low salary—perhaps a salary only sufficient to pay his actual rent, because he believed it gave him a chance to further serve his country and to practice in the time of peace the very virtues that made him renowned in the War.

The Vision

So, in interpreting this hour, we must see not only the faces that are

against us, but we must through our spiritual insight catch the vision of a great controlling power, serene and calm, undefeated and still in command.

But recently my eye chanced upon a graphic chapter in which was portrayed a ship caught in the throes of a storm. The hatches were down; the sea rolling over her decks and her passengers in a panic of fear. No one failed to sense the danger that lurked on every hand and, most of all, one man who knew the dangerous shoals that were only too near. But he, among all the rest stricken with fear, remained calm and unafraid. He knew the ship and had seen her in other storms. But, as the storm grew in intensity, and the passengers were seized with panic, he arose, stole out on the icy deck, up the slippery stair, to see the Captain lashed to the wheel, calmly looking out across the sea. Then this man made his way back over the perilous deck and to the panic stricken passengers, he cried: "*Be calm! I have seen the Captain's face and all is well!*"

And so, my brethren, let us keep our vision of America—her institutions, her ideals, her people and her Constitution. *She has met* the stress and strain of civil war; she has weathered the storm. *Keep your vision of our victorious country and BE CALM.*

Let us keep the vision of our faith that looks up through the dangers and perils of this great hour and see serene above the turbulent affairs of nations the God of Washington and Lincoln at the wheel of our Nation's destiny. Having seen the Captain's face, let us take our place, do our duty, and say to all men in this hour of crisis, "All is well!—All is well!"

The New Order Vs. the New Disorder

Mr. Glenn Frank

Editor, Century Magazine, New York City

I am to speak a little this morning on the subject of the New Order versus the New Disorder. I am referring to the political, social and industrial discontent that today belts the globe and to the unsettlement and disorder that naturally attends such unrest and discontent.

But, the sense in which I am using the phrase, the new order, may not be so apparent at first glance, for I am not using the word "order" in the sense of that law and order of which we frequently hear so much from a certain type of reactionary politician who thinks that by raising a great hue and cry about law and order, he can send out a smoke screen that can effectively conceal his bankrupt political intentions.

In fact, I am not using the word "order" in the sense of peace and quiet at all. We have peace and quiet in the village graveyard. The only trouble is that everybody in it is dead. Now, we want peace and quiet in this country. We want this country to keep its social and industrial equilibrium and if we can prevent it, we will not permit erratic, irresponsible types of radicalism to throw this country off its balance and disturb its equilibrium.

But the equilibrium we want is not

the equilibrium of a boulder that has been sitting in the same place for ten centuries without a quiver. The equilibrium we want is the equilibrium of a moving wheel that can keep its equilibrium only as long as it keeps rotating.

I want to discuss a new order in the sense of some new ordering, some new adjustment, some new correlation of the political, industrial and social forces of our democracy to the end that radicalism and revolution may be defeated, but defeated not primarily by swinging a big stick at the results of radicalism but by removing the incentives to radicalism.

It is that new order that I want to discuss very briefly this morning and I make no apology; I enter no elaborate defense of bringing a topic of politics and industry, primarily, into a religious conference, because the things I want to talk about are things that lie very close to the heart and purpose of the founder of Christianity.

You know, there was a time when the scholars and pioneer minds of the Church began to dig around the roots of primitive Christianity, when a great many people were disturbed and said, "This is going to give us a reduced Christianity."

It has now dawned upon us that the scholars and social pioneers, who have been digging around the roots of primitive Christianity the past twenty-five years, have given us not a reduced Christianity but a re-discovered Christianity, not the Christianity that has to do solely with the cultivation of private virtues in the individual but the Christianity that has to do with the establishment of a moral order in politics as well, a rediscovered Christianity that demands a clean soul and a clean society, a rediscovered Christianity that allows no conflict of interest between the evangelist of private interest and the missionary of social interest, a rediscovered Christianity that looks on moral order not as a postscript added because of exigencies of the industrial age but as an integral part of primitive Christianity, related to society as well as the individual.

In this new order that I want to discuss, I am not, however, attempting to draw up a detailed blueprint of any perfect order of politics and industry. I haven't any private Utopias conceived this morning. I don't want to attempt that for certain definite reasons. In the first place, I don't know enough to draw up a perfect scheme. In the second place, if I did know enough to draw up a perfect scheme, it wouldn't be adopted in toto. The real reason I don't want to discuss this in the terms of the specific organization of industry and politics is that I am convinced that whether or not we achieve a new order or slump into disorder, whether we keep the feet of this Republic in the path of orderly process or fall victim to social discontent, whether we do the one or the other of these two things is going to depend not on any one star performance by any one or few statesmen or leaders, nor on a piece of specific legislation on the statute books, but on the point of view and spirit the average individual citizen brings to the tangled issue.

Orderly progress in a democracy is not conceived by the progress of leaders alone. Progress comes as the result of collaboration between leadership on the one hand and citizenship on the other.

I want to say the three simple

things I have to say, not from the angle of distinguished leadership or of legislation, but from the attitude and spirit of the average citizen toward the whole tangled medley of public issues before us today. The three things I have to suggest are in no sense highbrow or involved. They are as follows: If we are to achieve a new order, instead of slumping into a new disorder, it is imperative that in the future the average citizen maintain a tolerant attitude toward opinion, a democratic attitude toward wealth and an aristocratic attitude toward work.

Don't jump to a conclusion until I have defined what I have in mind when I speak of tolerance, democracy and aristocracy in these three connections.

Tolerance Toward Opinion

By saying it is important to have tolerance toward opinion, I am plunging headlong into the always vexed and acute problem of the utter freedom of speech, press, general assembly and instruction. That is a very ticklish subject, even in this late day, because many people believe you can't defend the rights of minority unless you agree with the views of that minority.

Let me repeat that: so many people believe you can't defend the rights of a minority unless you agree with the views of a minority that it is really dangerous to defend complete freedom of speech, press and public assembly, unless you are willing to be labeled as a personal confidant of Emma Goldman and a secret friend of Nikolas Lenine.

In the first place, I am not a Bolshevik. I am not even in these days of extreme radicalism a socialist. I am politically a Republican, religiously a Methodist, and economically a capitalist. I claim that by the ownership of liberty bonds, which I bought and paid for in installments.

Despite this political, religious and financial respectability, and proof-positive of being a law-abiding citizen, I have a profound view of the necessity of radicals in this democracy. We need radicals in this democracy to act as gadflies to the state. And, I have been believing that with radicals to rouse the state and conservatives to run it, we stand just about a fifty-fifty chance of escaping both stagnation and chaos.

After all, you feel rather futile when you start to defend a broad, abstract fundamental thing like freedom. Reason and logic play but a small part in determining a man's attitude on fundamental things. Religion, freedom, liberty—on these questions a man's attitude is determined by the instinct of the human heart and it is foolish to think you will turn anybody's mind by arguing. About all you can do is make a confession of faith and throw it on the waters to accomplish what it will.

Democracy's Foundations

Not long ago I found it necessary to draft a statement of belief in this democracy in this time of social unrest. One afternoon I wrote that statement. I didn't try to put these briefs down in logical order. I just jotted them down as they came to my head. When I finished, I found my credo had reached the unlucky state of fourteen points.

I am not going to inflict those fourteen points of freedom on you this morning, but I want in a hasty, headline fashion, to state the outstanding ones.

First, I believe that since we crushed Germany primarily because

Germany didn't have individual liberty, that honesty, consistency and fidelity to principle demand that we safeguard and promote liberty within our own borders now.

We don't want to make the mistake that the Canadian policeman did in capturing the runaway Duukabour. There is a religious sect in Russia known as the Duukabours, and a colony of them had settled in Canada.

According to the story, one of the queer practices of this sect is that for one day every so often, the members dispense with clothing and return to the absolutely nude state of nature.

According to the story, one afternoon one of these nude Duukabours took a stroll, when suddenly a fat stuffed policeman started to capture this Duukabour. But, the policeman soon discovered that this Duukabour, a child of the open air and forest, was as lithe as a fleet hound and fast as a deer. The policeman however, was determined to capture him, in spite of the fact that he was impeded by his clothing. First he ripped off his hat, but still the Duukabour was far ahead in the race. Then he ripped off his coat, and still the Duukabour was far ahead. Then he ripped off his shirt and still the Duukabour was far ahead. Finally—

Anyway, the point of the story is, when this policeman finally captured the Duukabour (and he did capture the Duukabour), you couldn't tell, for the life of you, which was Duukabour and which was policeman.

Now, seriously, I have a very serious purpose in telling that story, namely, to emphasize the fact that in this time when we are annoyed by attacks on the existing order and all that, in this period of unsettlement, we seem to want to meet this situation with big sticks and censorship. Some day we will wake up to the fact that in the process of defeating Prussianism in Germany, we succeeded in Prussianizing ourselves. That we don't want to do.

Second, I believe that free speech is necessary for safety. Some radical ideas are less dangerous when expressed than when re-pressed. Or, as Mr. Justice Holmes once put it, "With radical ideas, as with the not yet forgotten champagnes, the best way to let them get flat is to let them get exposed to the air."

If I may further scramble my figures of speech, free speech is a social safety valve, if nothing else, a device to let people blow off steam. If you attempt to prevent that steam from escaping it will cause destruction and wreckage more extensive than if you allow it to escape.

Third, I believe a man can defend the rights of the minority although he despises the views of the minority. Further, I believe the safety of this people demands that every man of us do that thing.

I think the finest definition of that sort of tolerance I ever read occurs in a letter of Voltaire to Helvetius in which he says, "I wholly disapprove of what you say and will defend to the death your right to say it." John Adams, you will remember, defended the British soldiers in the British massacre. General Grant demanded the prompt release of Jefferson Davis. Of course, it is a little discouraging to have to go so far back in American history for these examples.

Fifth, I believe that the safety, to say nothing of the progress of this democracy, depends more on the safeguarding of the rights of heresy than

it does on the protection of orthodoxy by force.

I believe that for a plain, simple, very old reason. Every really forward state, from the dawn of history, has, in the beginning and in the nature of the case, been an attack upon what was, at the moment, the existing order of thought or action. Why, suppose that, since the dawn of history, effective means for preserving the status quo had been possible. This morning instead of sitting here we would be chasing each other through the forest, cracking each other's heads, and drinking blood, while the head of some Patrick Henry would furnish a delicious dish for some embryo attorney general.

The point I am trying to make is that all through the centuries, the Messiahs of politics and religion have been crucified by their own generation. And, that, therefore, we can never tell when we are erecting these imposing battalions of force, as a means of protecting orthodoxy and defeating heresy, but what we may be crucifying some political, social or industrial Messiah, regarded thus by our grandchildren.

American People Have Common Sense

I believe that the American people have common sense and a good measure of self-control and, because of that, they are able to listen without great danger to any sort of doctrine, even to the doctrine of revolution.

Now, I believe that, not as a personal theory; I believe that as one of the inescapable deductions from the plain facts of American history.

I have made quite a collection of radical, dangerous, reckless preachments that have been permitted in this country, the authors of which went unjailed and unrebuked, all of which the public has survived, although I know of innumerable men who would have proved that had these been permitted, the whole country would have been Bolshevised in thirty days.

I would like to quote three of them, and as I quote them, I wish you would imagine them being delivered by a radical leader from a soap box.

The first is this: "Resistance to Government is so valuable on certain occasions that I wish it always to be kept alive. It will often be wrongly exercised when left alone, but it would better be so exercised than not at all."

That is a doctrine that would be regarded as dangerous by the associations concerned with our welfare, the officers of which have thoughtfully appointed themselves guardians of our ideas and loyalties. Yet, the country didn't slump into a revolution when that was permitted.

Here is a second: "Whenever the American people grow weary of their existing government, they can exercise their constitutional right of amending it or their revolutionary right to overthrow it." Again—very radical, but the country didn't slump into disorder.

Somebody says, "That is sophistry. That isn't the thing that will lash the passions of a man into action; it is when a man gets specific." Take this third: "The masters of the United States are the combined capitalists and manufacturers of the United States. We have restricted credit; we have controlled opportunity; we have restricted development—" (or some such line as that; I don't remember the exact phraseology)—"until we have come to be one of the most completely controlled and dominated governments in the

United States, no longer a government ruled by the majority, but controlled by the duress and dominance of small men. I am not afraid of the American people getting up and doing something. I am only afraid they will not. I am afraid that the weakness of the American people is that there are so few growlers and kickers! We have forgotten the principle of our origin if we forget how to agitate, pull down, even to the state of revolutionary practice to adjust matters."

I read these three quotations to a dinner audience of the New York Economic Club. Seated near me was a prominent New York attorney, active in the movement for censorship and restriction as a means of meeting the menace of radicalism. He moved uneasily in his chair as I quoted them. He was muttering under his breath, and when I finished, he made the statement that any such a man ought to be jailed, that ninety per cent of those men would be gotten by vigilance committees sooner or later. Of course, I was amazed at his impassionate devotion to law and order and then such readiness to adopt the tactics of lynch law. I knew that was professional patriotism when he spoke.

That first quotation I took from a letter of Thomas Jefferson to Abigail Adams. The second quotation about the dismembering, was from the first Inaugural Address of Abraham Lincoln and that third radical statement which I quoted was from the 1912 campaign speeches of Woodrow Wilson.

Now, of course, it is plain that what I am trying to dramatize, by taking your time, is what ought long since to have been plain to everybody, namely that the American people are not such a rattle brained lot that they must be protected from exposure to ideas. Personally, I do not believe that the mind of America has to have a nursemaid walking it around the block whenever it wants to think. If the American people are incapable of self-protection in the face of error, they are incapable of self-government.

Now, I wouldn't have anybody leave this building saying I have made a plea for a return to a regime of anarchy, a regime of anarchic liberty. Anybody with even one lobe, knows there can't be progress unless there are restrictions on liberty. Many of them may be absolutely necessary if decent organized society is to hang together. Of course, Robinson Crusoe has unrestricted liberty, but when his man Friday shows up, his liberty is restricted, because there will always be one direction where he won't have the right of shooting. You multiply Friday by millions and you have many restrictions of personal liberty. It behooves us to be very humble in the presence of an idea, however reckless that idea may sound, and to remember how many good ideas our forefathers persecuted all through the centuries.

Now, I have put this solely on the ground of safety, and I hate to do it because, personally, I don't believe that the safety of the existing order, the safety of the state, is the highest consideration. I wonder why we honor Belgium so much? I wonder if it isn't because when Belgium was faced with the safety of the state or the honor of the state, she let the safety of the state go. There are a good many things that are of more importance than safety and continuance in every detail of the existing order of society. The honor of our

social order is a thing of more importance. The justice our social order dispenses is of more importance than safety. But, on the low ground of safety, freedom is safer than censorship.

You know how much trouble it is to put over a safe and harmless idea. Get a good idea and you have to have heaven knows how many million dollars and you have to work yourself gray headed and bald headed to put it over. Where then did we get the idea that these other ideas can be put across so easily? I have overtaxed my time on point one and I will only briefly summarize the rest.

I had a definite thing in mind when I made that statement about wealth. I meant the importance of standing by these three things, first the efficient production of wealth, second, the just distribution of wealth, and third, the wise consumption of wealth. Without these three things we haven't economic democracy in this country, and political democracy, unless based on economic democracy can sooner or later be a mere mockery to the hopes of men.

I had a definite thing in view about the aristocracy. I had the Greek conception of the rule of the best in mind, and I intended to point out the fact that in the original conception of the word "aristocrat", it means a man whose life is guided by an unwillingness to give less than the best to the job in hand, a principle that is applicable all the way from the Judge Garys of the world to the puddlers of the world.

The Militant Church in Our Economic Life

Hon. J. Stitt Wilson

Formerly Mayor of Berkeley, California, Speaker and Lecturer on Constructive Christian Democracy, now Touring the Leading Colleges and Universities of America

In modern history, there have been three great movements of the human race for the realization and application of the mind of Jesus to human affairs, great movements of the multitudes of men affecting whole nations and the destiny of mankind. These three are, first, the Reformation; second, the Three Great Revolutions—the English Revolution, the French Revolution and the American Revolution; third the Abolition of Slavery. These great movements are examples in history of the purpose of the men who called this great convention, that the teachings of Jesus Christ be applied to the affairs of men. I want to speak of these simply for the purpose of illustration, because, men, there is no greater peril in the world, this minute, in the presence of possible world disaster, than a mistaken definition of the supreme issue that is before the world. No quackery can cure the world.

The issue in the hour of reformation which lasted one hundred fifty years or more was this: Certain private individuals, for their own gain and their own power and the gratification of their own ambition and for the enlargement of their own resources, manipulated, and monopolized, used, controlled, and administered the institutions of religion and the affairs of the human soul. This was the essence of religious tyranny. The great Protestant Movement

which protested in the name of Christ and of humanity that the institutions should be made accessible to the humblest soul and that the institutions of religion, instead of being dominated by men for power, should be dominated by God for man.

Applying Christian Principles

If men can control a soul, then men can control the governments of men. So came the three great revolutions. What were these? What do you mean by governmental tyranny? It is that men, private individuals, to gratify their own ambitions, to enlarge their own resources, to enrich their own purses, to satisfy their own will, seize on the institutions of government. They seize on the institutions of government, and use them, and control them, and administer them for their own private satisfaction, irrespective of the public good. That is the history of the Bourbons, of the Hapsburgs, and the Hohenzollerns, and the kings of the past. Men resisted that and protested against that tyranny —men of whom we are the heirs. Men still living and present in this assembly this morning know something of that struggle that forever took away government from the hands of isolated minorities, and placed government in the hands of the people, "for the people, that should never perish from the earth."

That lasted for one hundred years, roughly speaking, though we hear of it all the way back. That was the second great movement of modern history, I repeat, to incorporate and put into practice and apply in human society the principles and teachings of Jesus of Nazareth. Because as has been intimated so marvelously in a sentence of Mr. Frank, that is the mission of Christianity, not merely the exaltation of private virtue, but also the cleansing and redeeming of the last institution of man.

Then came the question of slavery. Slavery was that form of society in which a powerful slaveholding class, who, for their own private enrichment and the gratification of their own ambitions and the increase of their own financial gains, controlled persons, (these persons, to be sure were black and belonged to another race). And the great struggle came. The most tragic struggle that has ever occurred in history, was the Civil War in this country. It did not need to come, but it came. What is the result? (I am using three words continually, as I ask you will observe). The use, control and administration of persons for private enrichment and personal satisfaction "simply because they wanted to," as Abraham Lincoln said, was brought to an end, and the use, and control, and administration of persons was restored to themselves. That is what we mean by the abolition of slavery. That hurried itself along with the momentum of history in, we will say, fifty years, with the pulsation, of course, all the way back.

Now, men, just a breath. I need not repeat it here. It has been on your hearts all through your conventions. You sent word back to the President that it would be better to scrap ships than to scrap civilization. We know that the world is on the verge of possible debacle. Four great problems confront the world; possible inter-racial conflict; possible international conflict; labor troubles from New York to London, from London to Vienna, from Vienna to Tokyo and beyond that a great spiritual problem, a moral debacle, sensualism, spiritual decline—multitudes of peo-

ple unreached by any moral persuasion. I cannot go into that in detail. The thing I want to say now, and say it as if I were not here to say it but as if a voice from the unseen would say it, is this: We will not solve any of the great problems now before the world unless we find what is the supreme issue at the root of civilization. Diagnosis must proceed remedy. You will permit me to open the sore, will you, in the name of Christ?

Property

I will now state the fourth great issue before the conscience and before the intelligence and before the efficiency of the modern world. It is this: Property. I will repeat my words: The fourth great issue before the conscience, before the character, before the intelligence, before the efficiency, before the statesmanship of civilized mankind is—mark my words—the *just* use and the *just* control and the *just* administration of property in the interests of human beings.

If I could utter that word this morning to the ends of the earth, I would thank God to be permitted to close my career. I shall repeat it: Not one step will the Church ever get closer to God or in helping in saving the world until that issue is faced.

Now, if I had said the social problem, the thought would have been so lost that you would never grasp it. If I had said the industrial problem, that is blasé. That word "property" is the word that sticks. I have no little zone of safety around that word. I happen to be a long way back behind Jesus, but I can hear the echoes of His voice in that word. I heard at my mother's knee, "Except a man forsake all he hath, he cannot be my disciple."

It is out of date but it is good reading. This is perhaps the most powerfully organized body of militant Christians in the world. This is not flattery, not unction, it is facing responsibility. Terrible, terrible is the responsibility of any man who dares to say he speaks for Jesus Christ. Better be careful when you mention that name. Perhaps you are not speaking for Jesus Christ. Perhaps you are hearing some other master's voice.

There have been men in all these movements that have heard some other than the voice of Christ. Now, men, I come to my second point. I have defined the issue as Lincoln did sixty years ago, as Patrick Henry did one hundred and thirty years ago, as Cromwell did to England, as Luther did. A greater movement of religion is before the world than the Reformation, greater than the Evangelical revival. A greater movement is surging beneath your knees when at prayer, and it is the movement related to that fact—of Property. You think that it is a materialistic fact. Wait, not so! Pardon my intensity.

(You know how long they have given me to speak. My father, a Methodist class leader, used to pray longer in family worship than I have time to speak—family worship after breakfast—and then, at night, longer than I get a chance to speak on the biggest problem before the world.)

Dig Down!

In every one of these great movements in the history of practical Christianity, of the realization of the ideal of Jesus, in every one of these movements, the human conscience digged down and read anew the mind of God in history. Is it not wonderful the way the mind of man dug down like deepening a well?

Think of the way Luther had to bore stone walls to get his head out to a hole already open, had he only known it. They bored down and bored down to that level. Then they went on. Came the next religious movement of John Wesley that saved England from a great revolution—bored down, bored down a little deeper into these wells of salvation. It took men with conscience and faith in God to find that a king was nothing and the people were everything, that God was no respecter of persons.

Then they bored down until—I see some of my colored brethren here this morning—how long it took the Christian conscience to bore down and discover that a black man was as sacred to God as any man. Even a man by the name of Wilson wrote one of the powerful tracts to defend chattel slavery—Rev. Mr. Wilson, with a Bible in his hand. That is how hard it is to escape prejudice and ignorance and how imperative to bore down to the next deep strata.

More Boring

Men, men, you've got to do some more boring. You have a stratum down there that is as solid almost as rock and you have to bore through it. Now let us see what is in that stratum.

You will have to do some boring. The militant Church will have to bore down. I am speaking of the word of God. Boring into the word of God they saw the Reformation and the Revolution. Boring into the word of God they saw the sacredness of the black man. Boring into the spirit of Jesus where the race consciousness has never yet struck a well, mark you, boring beneath Methodism, pardon me, deeper than John Wesley, because he couldn't bore in a history in which he didn't live. He did well when he did live. And he did bore.

John Wesley bored to the bottom for the day in which he lived. I read his life once a year for many years. This is the issue, we shall bore down into the Scriptures—all of them but especially into the teaching of Jesus, into the vision of Jesus, into the quality of Jesus, into the heart of Jesus, into the mind that was in Christ Jesus we shall bore. For what? Listen, we shall bore for that spirit and that teaching that pertains to two things, personality and property, and the relations of each to the other.

Now you will just be safe, because three-quarters of this body of men will be dead and in their graves before the first great steps to the answer of this great problem are taken. You will be safe. You will have a six-foot grave where you will not need to worry. It will be a wonderful relief to just think truth now. Think truth! Any of you that are very rich, don't be disturbed. You get the same length of grave as anybody else.

It is lovely to contemplate, down into the Sermon on the Mount, down into the teachings of Jesus, down into the garden of Gethsemane, up to the hills of Calvary, then after that as Jesus walked along—then on through the mighty moment of primitive Christianity, you shall bore for two things, the meaning of personality and the relationships of personality to property.

I venture to say I can quote you a few texts that are on that subject. "You cannot serve God and mammon." Mammon is the most distinguished god in this country at this minute. You cannot differentiate between the average man in the church and the average man in the street

with reference to his pursuit and his gaining of property. Is that so? If it is not so I will take it back.

Let me make the point, if that putting of it is not so. There were good slave owners but that didn't solve the slavery problem. There are good capitalists, but that does not solve our problem. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal." Is it obeyed? Is that valid teaching? I challenge you to say "no" to that. You cannot say, "Lord, Lord," unless we go on and do the things which he says. I am just giving you a hint to where that water runs. The whole Bible is full of such teaching on "Property."

Saint John said it. He leaned on Jesus' bosom and another Saint John repeated it, John Wesley. It was one of the great words on Wesley's heart. I have lived long enough to appreciate them. My grandmother's mother was converted under John Wesley's preaching. This is his teaching: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." "Ye cannot serve God and Mammon." "Friendship with the world is enmity with God." Such texts cut to the heart of the problem of "Property and Personality."

Now, men, these are the merest incidental words. You must see the intellectual embarrassment in which I am placed to even hint concerning them. Men, in the spirit of Jesus, in the words of Jesus, there are conceptions of truth with reference to property that the Church as yet knows nothing about and you must penetrate and find it out—not the mind of Mr. Gary—all respect to Mr. Gary or steel; I mean s-t-e-e-l, but no respect to Mr. Gary as the interpreter of the dominant conception of Jesus Christ concerning the relation of personality and property. Nor to Mr. Gompers. You understand my thought.

There is no Gospel of Christ that does not reach into that area. Whoever shall go, whether it is a bishop or a superintendent or pastor or layman that goes down into that strata, he will dig a big well and be alone for awhile. But God will bring you out.

The Sacredness of a Man

Now, let me give you two words with reference to these. Only two but they are key words! Oh, I wish I could say this and I cannot. I have no language to express it. I have tried it a thousand times. I have no language to say this thing I am going to try to say—The infinite sacredness that Jesus of Nazareth perceived in the humblest, lowest, and dirtiest, and vagabond specimens of the human race. *Jesus Christ had no other value in heaven or earth or sky, but a human being.*

Jesus Christ was not hypnotized by sky scrapers. Only a small mind can be hypnotized by sky scrapers. It takes a great mind to be hypnotized by a human being when the dogs are licking his sores. Personality, human reality! While the Caesars tramped their ways over the bones of slaves and while the Pharisees gathered their dirty linens about them lest common man should touch them Jesus linked himself with the least, and last, and lost mudsill of the human race.

I don't know how we are going to get that vision. Maybe we will get it by prayer. Maybe we will get it by consecration. Maybe we will get it by getting a little closer to such

people. Perhaps. But in some way or other, the militant Church must return to Christ's conception of the sacredness of the human being, first, last, and all the time. Any man whose first love, and second love, and his last love is not for human beings, is not a Christian. That is personality and that runs right close to the question of property.

Let us give one word on property. I, too, am not a Bolshevist.

Some of you men think when I deal with the question of property, and start you to deal with it I am a Bolshevist. I believe as Mr. Frank says, if you want red riot in the streets, and women, and children shot down by gatling guns, if you want hell let loose, if you want strife and conflict, then dodge this issue. That is the way to bring it. Ignore the issue.

Bishop Nicholson knows that, as a college boy in the university, I asked the Church and the Y. M. C. A. to deal with this question. Had you done this, you would have been the most militant power in America for the solution of this Property problem. I do not charge you. You are not yet too late. But you must make speed. There isn't a day to be lost. If this conference adjourns and you men go back to the routines of religion and ecclesiastical treadmills without facing this issue, God will scourge you. The Christian religion will become a hissing and by-word unless the Church faces that great problem in the mind and spirit of Jesus Christ.

Private property must be conserved. What the hoof is to the horse, what the feet are to the birds, private property is to the human being born naked. Now there are two kinds of property. There is private property for use and private property for power. The Church must establish the judgment wherever property exists as to whether it is *for use* or *for power*. If it is private property for use it must be aided; if it is private *property for power* it must be crippled.

I will answer two statements and then I will draw this meeting—I mean words—to a close. I wish I had an exhorter to follow me.

I am going to say a terrible thing now. I am not a radical, I am not an extremist. I am a conservative. You can take me into the streets of this city and crucify me this minute, if you will promise to do your duty on this question. I have carried that in my heart for twenty-five years so it is not an up-start thought. I will stand by the government. I will stand by society. I will stand by the Church, and stand by my brother and wait there patiently until they get more light, but I will wait there with the light of Christ's gospel in my hand.

Property Has No Rights

I am going to say a hard thing and I am going to say it hard because if I said it easily you would not get it. In the last analysis, Property has no rights whatever. Can that post have any rights? Can that piano have any rights? A thing has no rights. Persons only have rights. All the right that society has given to property is given and secured because of the belief of existing society that such so-called right is at that time for the best interest of human beings.

Now, I am going to read one sentence on this by Bishop Gore and I am going to read it to you because it is one of the most remarkable books—it is on sale. (Property: Introduction by Bishop Gore).

"Let us therefore be careful to guard against any invasion of the

real liberty of persons, let us maintain the right of property 'for use.' We cannot get rid of the feeling that individualism in property has overdone itself; that it is working disastrous havoc; that the cry of justice from masses of men and women is a cry which is legitimate; and, if it is a legitimate cry, then most certainly it behooves us not to wait till its claim can be enforced, grudging every inch that is yielded unwillingly to 'labor' under the pressure of compulsion, but rather, as free men, to face the facts and gird ourselves willingly for reform, even if it entail for us personal sacrifice."

You ask me what I would suggest. I would suggest that the entire Methodist Episcopal Church, which was born in the heart of a man, should go back to the last cross-roads and mobilize all the agencies of Christendom you can mobilize and warn them of the possible downfall of civilization, and, taking the word of Jesus, restore the mind of Christ to the people as has never been done before and thrust that word of Christ into the question of personality and property. And with the breath of primitive Christianity not only save yourselves, and the Church, and Christianity, but the world.

For the Beauty of the Earth

For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies—
Christ our God, to thee we raise,
This our hymn of grateful praise.

For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flower,
Sun and moon and stars of light—
Christ our God, to thee we raise
This our hymn of grateful praise.

For thy church which evermore
Lifteth holy hands above,
Offering up on every shore,
Its pure sacrifice of love—
Christ our God, to thee we raise
This our hymn of grateful praise.

For thyself, best Gift Divine!
To our race so freely given;
For that great, great love of thine,
Peace on earth, and joy in heaven—
Christ our God, to thee we raise
This our hymn of grateful praise.

F. S. Pierpoint.

VII. Christian Leadership

And He gave some to be apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ; till we all attain unto the unity of the Faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.

The Price Which the Church Must Pay for Leadership

Rev. Lucius H. Bugbee

Pastor Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota

Mr. Chairman and Gentlemen:

With all our hearts we have endorsed the stimulating and thoughtful things that have been said to us during these last two or three days. But, I wonder if the crux of the whole situation is not in the theme which is to be discussed this afternoon. Is not the success or the failure of the interests of the Kingdom dependent, not so much upon official programs and pronouncements, as upon the personal leadership that shall be given to all these various enterprises and activities which have been presented to us?

Frankly, I sometimes wonder if we do not have just now too much program and too little personality. I think I express a conviction, which I find reflected in public print and public discussion, when I say that at the present moment the world is in the deadening grip of mediocrity. Those who have read "The Mirrors of Downing Street" and "The Mirrors of Washington" must have been somewhat disheartened by their outlook upon the leadership of English-speaking peoples.

Turn where you will, in statesmanship, literature, arts or religion, there are very few outstanding and upstanding leaders of thought and life. Perhaps it is a passing phase in the development of democracy. Yet it is rather strange that a crisis of such vast significance as that through which we have been passing should not have produced some Luther, some Wesley, some Lincoln, to lead us out of our littleness, out of our provincialism, out of our indefensible divisions into the unity, simplicity and strength of international good will, and of social righteousness.

I am inclined to think there is a wistful longing among the masses of people, almost like the messianic expectation among the Hebrews, a great desire for leadership that will prove equal to the emergency.

Now there is a price the Church must pay for such leadership. What

I have to say about that price will be directed particularly to the laymen who are present. The ministers sometimes get the idea that they are the Church. We are very much mistaken. Back of us are the hundreds of thousands of men and women and children who really make up the Church. It is to them that I would direct this word. I want to talk of this price under four items; first, adequate pay; second, adequate preparation; third, adequate program, and fourth, adequate passion.

Money

First, I will begin on the lowest level, the price that must be paid in dollars and cents. It was said of one of the great painters of the Alps that as his genius unfolded, he climbed higher and higher among the mountains. He was born on the plains of Lombardy and died on the summit of the Shaffburg eight thousand feet above the sea. All life begins on this lower physical level. I want to begin, then, with adequate pay. What are the actual facts? There has been a commendable advance in salaries paid to Protestant clergymen during the past few years, but that advance has not begun to keep pace with the advance in the cost of living or with the rise of wages in every other line of activity. At the present moment, 17 per cent of the Protestant clergymen of America receive $1,500 or over. That means that 83 per cent receive less than the amount which government authorities have indicated as necessary for the support of a family. About one per cent of all the Protestant clergymen of America come within the income tax allotment of $2,000 a year. In spite of this commendable advance, fully fifty per cent receive less than the wage paid to the lowest form of unskilled labor.

If the minister's position in the community is that of one who receives charity and beneficence rather than his just and honest due, he has a strong temptation to lose his own self respect and the community is inclined to lose its respect for him and his office. If the minister is constantly burdened with debt and anxiety; if he owes the grocer and the butcher, we cannot expect him to be the acceptable and constructive leader we desire.

I have before me the latest statistics of our own denomination in this matter. Taking twenty-eight of our largest Conferences, I find the average salary is $1,350, but in almost every case, a few large salaries so bring up that average that the $1,350 must be considered the maximum amount rather than the minimum amount received by the vast majority of men of those conferences. Just now, when the whole country is facing the question of reductions in wages, there is likely to be a general effort to reduce preachers' salaries also. That will be fatal to the future leadership of the Church. We must maintain these salaries! We must not go back to the pitiful inadequacy of a few years ago.

That leads me to speak of our funds for retired ministers. The average clergyman has very little left when the days of his active pastoral service are ended. I do not know whether you know this, but the comeback of the United States Steel Company at the Inter-Church Report on the Steel Strike had an edge to it when they said, "Why don't you fellows set your own house in order? Why don't you give to your own ministers and missionaries an adequate

living wage before you come bothering around us?" In other words, they suggest that our efforts might well begin at home. It was a poor argument perhaps, but it had an edge to it. The Christian Church has been teaching for years the necessity of social justice and economic righteousness but at the present moment there is a keener conscience on this matter among some of the great corporations than there is in the Christian Church. Take for example six of these corporations. They pay to their retired employees an average of over $1,300 a year. On the other hand, take six of the largest denominations which have in their membership far more wealth than all these corporations combined. They pay to their retired ministers an average pension of $500 a year.

What effect does this have on the coming leadership of the Church? I know very well that our best young men do not count the financial cost when they give themselves to the Christian ministry. Nevertheless when they look forward to a position of financial want in the community and to an old age of penury after years of service, you can scarcely wonder if their enthusiasm is deadened and their efficiency hindered. But the worst effect is not on the man himself but on the community he serves. That low rate of compensation so far below any adequate or just support has an inevitable tendency to belittle the importance of the ministers' work and to lessen the respect of the community for him.

Homes

In the second place there must be adequate preparation. I am not thinking of the scholastic preparation in college and seminary. I am thinking of that preparation which goes back beyond the birth of the child. I wish we had more Methodist fathers and mothers who would pray for a child to be dedicated to the ministry as Hannah prayed for a child that he might be dedicated to God. I am thinking of that good old fashioned Methodist atmosphere which impressed on the minds of the children that there was no higher calling in the world than some form of Christian service.

I recall a father who said to me, "Don't say anything more to my boys about the ministry. I need them in my business and want to train them for it." Over against him I am thinking of another father and mother who at this moment are laying the foundations in their home for a life of service on the part of their only son. Not obtrusively, but in a quiet and persistent way they are directing his reading, guiding him in the choice of his friendships, frequently inviting the minister and other Christian leaders to their home, trying in every wholesome way to turn his thought toward Christian service.

More of this kind of preparation we must have in the homes of Methodism.

Practical Vision

In the third place there needs to be an adequate program. Men of brains and power are not attracted by the futile monotony and colorless routine of ordinary church life. They are not quite satisfied with the opportunity of preaching at a dignified and rather colorless service on Sunday and a midweek gathering with a few faithful souls attending, and a few afternoons a week given to calling on the elect ladies. They are not satisfied with that. They want to see the

church coming to grip with practical problems, applying the spirit and principles of Jesus to every phase of life. They want to see a program which will provide for the needs of the community, its social, its physical, its intellectual as well as its spiritual needs. They want to see in the church a dominating center of the community life.

Many are disappointed because the Church, divided and hesitating, has had so little contribution to make, officially at least, toward remedying the social, industrial and political evils. Religion has consoled the bereaved and strengthened the dying and has instituted vast works of philanthropy, but for any systematic effort to evolve justice between nations or classes, men have too often looked to it in vain. The Centenary and other forward movements of Protestants have been welcomed by many strong men as the promise of a more constructive period of Christian activity. An aggressive program of evangelism, education, philanthropy and service, which will command the service of the world, will also command the attention of the best young men of our time.

But a word of caution: there must also be adequate freedom. Young men must know that if they are entering into any form of Christian service they will not be hampered and hindered by ecclesiastical restrictions and regulations. Men are impatient just now of denominational shibboleths and incidental differences. There must be time to think and experience for oneself, that the Christian message may bear the stamp of that authority which comes from individual thinking and experience. We must stop handing down ready-made programs from church officials and encourage the individual leader to express his own initiative in his own program. Neither must he be snowed under with innumerable details of administration. There must be a division of labor. No man can be prophet, pastor, teacher, administrator and financier, all in one. In the large churches, especially, there must be an adequate staff. A Christian leader must have time to think and grow or he cannot keep ahead of his congregation.

Passion

Fourth: There must be adequate passion. It is nothing less than a world task which the Christian Church has on its hands. Only the vastness of an ocean can float our enterprise. Individual and social salvation certainly go hand in hand and one cannot be divorced from the other. But let the Church remember that the task the Church is engaged in is not the saving of a few chosen souls from the wreck of things, but the redemption of the world and the creation of a new order of society based upon the principles of Jesus. Such a task will challenge those who are great enough and earnest enough to risk everything and sacrifice all things that they may win for the world the best that God has to offer.

Persons are of more value than institutions, but institutions are one great means of developing persons; in fact, persons are constantly being shaped by institutions, either for good or ill. A good environment does not necessarily mean a good character, but one of the indispensable resources for making a good character is to provide a favorable environment.

Eugene W. Lyman, in *"The God of the New Age."*

Can Religion be Taught?

Rev. David G. Downey
Book Editor of the Methodist Episcopal Church
New York City

"Can religion be taught?" Now, it all depends on the content that you put into your terms. A speaker on this platform this morning, a very good friend of mine, said that religion is not taught but that it is caught. Now, that is true or untrue according to the meaning that you put into the words. Everything depends on what we mean by teaching religion. If you mean simply the matter of instructing the body or instructing the mind and expecting thereby to educate religiously, why, of course, it is impossible.

I hold in my hand here a little book entitled "The New Program of Religious Education," by George H. Betts. It is only just off the press. It is one of the texts in the Abingdon Series of Religious Education texts of which I am the responsible editor.

This book having only just come from the press, not having been read, and my being responsible for it, I intend to use it as the basis of what I am about to say. I do not intend to make a speech, if I can possibly help it. All I desire to do is open up this subject and explain and illuminate, if possible. Now, listen:

"If education were the narrow thing that many still conceive it to be; if it reached only the 'head', thus training the intellect but leaving the 'heart', the great source of motives, untouched; if it did not concern itself to see that its teachings were carried over into action, and so into habit and character—if these things were true about education, then religious education could mean little or nothing, and every person who believes in the spiritual outcome of life would be justified in being skeptical as to its value for the church."

Religious Education

Now, let me show you, if I can, what religious education is not.

"First, on the negative side, what religious education does not do. It does not, as some have feared, seek to substitute any process of mere training for the spiritual element in religion. It does not leave the divine factor out, offering therefore a fund of information about religion. It does not deny the fact and power of conversion acting on a life that has drifted from its spiritual relationships and needs to recover them. It does not aim at an ethical system alone, unsupported by the religious motive. In short, it does not omit any agency commonly used by the church to stimulate and develop the religious consciousness, with this exception; religious education seeks to save the need for a reclamatory conversion and in its stead substitute a gradual and natural spiritual growth in the course of which, at the proper age, the child will make a personal decision and acceptance of the Christian way in which he has from the beginning been led.

"On the positive side, religious education takes the child, endowed through his original nature as he is with capacities both for evil and good, and seeks to stimulate the good and suppress the bad, using for

this purpose religious instruction, nurture and guidance. Far from discarding or disregarding the supernatural factor, the working of the 'grace of God', religious education believes so thoroughly in this factor that its great aim is to keep the bond between the child and his Heavenly Father from ever being weakened or broken. It seeks so to train the child and stimulate and guide his spiritual development that this divine grace shall have constant access to the heart and life, a sustaining, organizing, upbuilding power, acting continuously upon the soul, rather than expecting it to reclaim a sin-sick soul which has lost its way."

Further, let me give you in tabulated form a few of the special claims of religious education:

"1. The child is at the beginning right with God (the explicit statement of the Methodist Episcopal Church and the view accepted by most evangelical Christians and certain others.)

"2. The aim of the religious educational process is to lead to a gradual and continuous enfoldment of the spiritual nature of the child such as results from a perpetual acceptance of the Christian way from the beginning. This acceptance is at first unconscious, being directed by nurture and instruction, and leads to the formation of religious habits, interests, and ideals.

"3. The child whose religious consciousness develops normally will naturally and inevitably come to a time or to times of personal acceptance of the Christian way (that is, of Christ), thus adopting by conscious choice the relationship and obligations into which he has gradually been led from earliest childhood. This personal commitment of the child-Christian is both natural and desirable. It should not, however, be called 'conversion', in the sense of reclamation from spiritual indifference, hostility, or evil.

"4. Religious experience, like any other form of experience, is a gradual growth, a process of evolution in the life. Hence, spiritual growth obeys the same laws that govern in other phases of the life and in other forms of human experience. A full, rich religious consciousness and sense of personal acceptance and spiritual well-being may, therefore, be attained by the normal growth process, providing right nurture and guidance are provided.

"5. Accepting the position of the child's right status with God, but conscious of native tendencies in the original nature which will, if unchecked, lead to evil, the religious educational process strives to keep the original bond with the Divine unbroken, so that reclamation will never be required. The program of the church is, therefore, to be, first of all, one of conservation of childhood rather than reclamation of adults.

"6. It is freely admitted that the religious education program can not be made to work one hundred per cent effectively. Through lack of human wisdom, through spiritual indifference in the home, through abnormalities in child nature and through failure to put the religious educational program into effect, the church will still require a well-planned and well-executed program of reclamatory evangelism. The importance and necessity of this salvaging process will naturally grow less as the religious educational program is more fully developed. Evangelism is rightly the last resort

of the church instead of its primary enterprise; a confession of failure or weakness at some point in the religious training of childhood and youth.

"7. The most promising point of attack and the chief strategic opportunity of the church is with childhood. The church should, therefore, make teaching in the classroom its primary function and chief method of gaining adherents and training them to Christian character and service."

The Discipline

That is all I will read from this book on "The New Program of Religious Education", but I have another book here, the "Discipline of the Methodist Episcopal Church." I wish that more of our people really loved it and studied it, and especially among our laity. I wish the book might be read and studied and not only so, but that it might be put in practice.

Now, bearing in mind what I have said, let me read you this from the Discipline. Let us find out what Methodism really believes: "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God, and therefore graciously entitled to Baptism; but, as infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism that they will use all diligence in bringing them up in conformity to the Word of God; and they should be solemnly admonished of this obligation and earnestly exhorted to faithfulness therein.

"We regard all children who have been baptized as placed in visible covenant relation to God and as preparatory members under the special care and supervision of the Church.

"The pastor shall make an accurate register of the names of all baptized children within his pastoral care, giving the dates of their birth and baptism, the names of their parents, and the places of their residence. He shall also enroll their names as preparatory members; and should they remove, he shall issue Certificates of Registration to the pastor of the charge within whose bounds they have moved.

"The pastor shall organize the baptized children of the Church when they shall have reached the age of ten years, or at an earlier age when it is deemed advisable, into classes or Junior Epworth League Chapters, and appoint suitable leaders, whose duty it shall be to meet them once a week and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them 'wise unto salvation'; to urge them to give regular attendance upon the means of grace; to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and to inquire into the state of their religious experience; provided, that unbaptized children shall not be excluded from such classes or Junior Epworth League Chapters.

"Whenever baptized children shall understand the obligations of religion and shall give evidence of piety, they may be admitted into membership in the Church on recommendation of the Official Board or the Leaders and Stewards' Meeting, with the approval of the Pastor, after publicly assenting before the Church to the Baptismal Covenant and to the usual questions on Doctrines and Discipline, as prescribed in the Ritual."

I claim that according to what we have read, the Discipline believes in religious education, provides for it and insists that religious education shall be a primary program of the pastor. One of the questions asked in the Quarterly Conference is this: "Have the rules respecting the instruction of children been observed?" —the rules I have just read. Listen to this, adopted by your representatives, lay and clerical, in the last General Conference; a duty of the Quarterly Conference shall be "to elect where desirable, on nomination of the pastor, a director of religious education whose duty it shall be, together with the pastor, to have general supervision of the entire educational program of the Church."

Now, then, if the General Conference did not believe in religious education, if it did not believe that religion could be taught, why did it provide for a director of religious education, and enjoin pastors to attend to the matter of his appointment?

Religious Education Practiced

Now, it is not only true that we find this in the Discipline, but in practice, our church has been doing something along that line. The whole Sunday-school movement is simply a movement in the direction of religious education. I know perfectly well it has not been ideal in many respects, but I ask you where would our Church have been if it had not been for our Sunday-school program, imperfect as it may have been? The old Sunday-school prayer meeting was simply the gathering up of the results. It may not have been the wisest. It was the best we had at the time. We thank God for what it accomplished and what it will accomplish, but the whole process is a process of training, and we are bringing it to fruition in the Sunday-school prayer meeting.

But, why should it be necessary to wait for any such special service? Why should we not expect the child in the home, properly trained, the child in the class, properly trained, under the direction of the parents and teachers, to open their natures, as flowers open to the sun and dew and find "the one true life, their own renew"? It is a constant challenge to the Christian home and Church and especially to us.

This idea of religious education is nothing new in Methodism. Some people think it is a new heresy. It is as old as Methodism, only some have forgotten it. Some of these things come down from Wesley's time. Listen to our leaders: Matthew Simpson said, "For every one we gain through the ordinary process of revival, we lose four out of our own homes."

Bishop Foster was not a heretic. (I know some think he was on some things.) At any rate, he was accredited as our representative and nobody put him on trial for his heresy. He said, "The time will surely come when we shall find some other method of getting accessions to the church than through the processes of the ordinary revival."

I think you will agree that Bishop McDowell is orthodox. I have heard Bishop McDowell say, "There are three types of religion in our home—my own, Mrs. McDowell's and Olive's, (the daughter who is now in the heavens). Olive's was the best type of experience because she never knew when she was not converted." That is what religious education does. That is the meaning of religious education.

The Value of Religious Education

Now, please let us remember that the imperfect faiths that we heard about the other morning when Professor Soper was speaking, maintain their hold upon their people through this very process of religious education.

What is the strength of Roman Catholicism? I have no word of condemnation. I am not here to condemn. I have known as beautiful, delightful and strong types of Christian character in the Catholic Church as I have known anywhere. I want to say that the strength of the Roman Catholic Church is this: that it knows the value of the child. It takes the child in the very morning of his days and trains him religiously, and the grip of the Catholic Church in this country is not on the immigrants who come from foreign shores; the grip is upon the childhood that it has trained. With much wisdom they say, "Give us the child until seven or eight years of age and then you can do what you please with him." That is the strength of Roman Catholicism.

The Jews do not have to wait for this day to know the value of religious education. They are spending millions every year to train their children in their faith, and in doing so, they are following the instructions of the Book we claim as ours. In it they are bidden to teach their children the religious precepts when they lie down, when they rise up and when they sit at meat. And you read in the Book, "Train up a child in the way he should go and when he is old, he will not depart therefrom." You read further: "With all thy educating, educate thy heart, for out of it are the issues of life."

How is it that the Mormons in these days are holding many of their people to their imperfect faith? Why? They have Sunday schools and the Mormon Bishops do not think it beneath them to go to their Sunday schools Sunday after Sunday and see that the children are trained in the tenets of their faith. That is the secret of their grip upon the people.

Did you hear Dr. Aggrey when he said there was very little hope of getting an adult Mohammedan converted? It is just about impossible. In the formative and plastic years of life the imperfect truth was driven into the grooves of his brain and became part of him.

Socialism knows the value of the child. Socialism is taking our Sunday-school idea and has its training school, and is training children because it knows the only way it can hope to get its program across is to take hold of the child.

Examples

Now, let me go back a little farther. You take this blessed Book that we love and in which we find our texts for sermons week after week. Let me ask you: "How do you account for Moses?" I do not read anything about a revival for the conversion of Moses. I do read this: That when Moses came to years of understanding, he chose to suffer affliction with the people of God rather than enjoy the wealth of Egypt. Why? How account for his choice? On this wise. When his mother received him from the arms of Pharaoh's daughter she took him and trained him and religiously educated him, and did it so well that when it came to a question of decision as between his ancient faith and the glam-

our of Egypt, nothing could tear him from his ancestral moorings.

Samuel stood up in the face of his peers at the end of a long life, and be it recalled that Samuel had been the leading character, intellectually and politically, in his day. And yet this leading politician stood up in front of his constituents and said, "Whose ox have I taken and at whose hands have I received a bribe?" What a glorious thing it will be when our politicians in Michigan and elsewhere stand up and say, "Whose ox have I taken and at whose hands have I received a bribe?"

How do I account for it? Because Samuel had been religiously trained in his home by Hannah his mother and then later under the guidance of the prophet Eli and he never got away from that teaching; he never sowed any wild oats; he never knew the time when he was not God's child.

Come over into the New Testament. How do you account for the marvelous spiritual vision of Jesus, the young Nazarene? You say to me, "Jesus was divine." Assuredly, I believe with you in the divinity and deity of Jesus but he was also most human. I conceive Him "most human and most divine, the flower of man and God." The secret of that marvelous life is to be found in the training he had in the home of Mary, his gracious and holy mother. I must believe when the Holy Spirit was seeking for a Jewish maiden to be the mother of our Lord, he sought and found the highest type of womanhood the world afforded and when she received the young child and held him to her bosom, do you suppose she was forgetful of all the things that the Spirit whispered to her? In those impressionable and plastic years and under the guidance of the Holy Spirit she religiously taught and trained Him with reference to the great work He must accomplish. In view of that training the temple words are profoundly significant, "Wist ye not that I must be about my Father's business."

The Coming Generation

Now just this word in conclusion. We pray, "Thy Kingdom come; thy will be done on earth as it is in heaven." We think we are gathered here as leaders, and so we are. I thank God we are leaders. How many years have you and I to work? We are leaders now but when we are a bit earnest with ourselves we know that our feet are trembling on the brink. Our years are few. We are not going to be able to bring in the Kingdom. I see you as leaders now, but I close my eyes and I see a little flaxon-haired grandson of mine and you see your children and grandchildren and I know and you know that the only hope for the bringing in of the Kingdom of our Lord and Savior, Jesus Christ, is to give these millions of boys and girls in all the lands the vision of the Kingdom and somehow to challenge them with all the marvelous possibilities and opportunities in the bringing in of the Kingdom of our Lord and Savior, Jesus Christ. You recall, do you not, how our sons and daughters caught the challenge of service and sacrifice across the seas!

Let us remember that these youths are in the idealistic age, the age of service and sacrifice, the age Lowell had in mind when he wrote:

"When I was a beggarly boy,
And lived in a cellar damp,
I had not a friend nor a toy,
But I had Aladdin's lamp.

"When I could not sleep for the cold,
I had fire enough in my brain;

And builded with roofs of gold,
My beautiful castles in Spain."

And these young folks are building their castles. They are asking for a moral equivalent for war, and if we will send down to them our program, the stewardship of life, of substance and of prayer, and train them as we may train them, then the day may not be so far distant when we shall be able to pray, and pray with faith, in anticipation of this very coming:

"Come, Christ of God, to fill the vacant throne,
Touch the dim earth again with sacred feet.
Come, build the holy city of white stone,
And let the whole world's gladness be complete."

The Christian College

Rev. Robert L. Kelly
Executive Secretary, Council of Church Boards of Education, New York City

I have been asked not to attempt an inspirational address on the Christian college, not to indicate to you any sentimental reason why we should stand by the Christian college, but to present certain facts which seem to justify the statesmanship of the founders of the Methodist Episcopal Church in establishing the great institutions which you now have and which you hope to develop.

And, in order that I may get a good start in the field of statesmanship, I call your attention to the fact that Alexander was a world warrior and statesman, and when his kingdom was established, he established Alexandrias all over the empire, and each one was to be a strategic point for the propagation of his gospel. Each was a center of Greek culture.

Now, here is the map of the United States of America. Perhaps you recognize it. You will recognize the fact that here and there, in many strategic places in the United States, there are Wesleyan Universities. Each one of those dots indicates not exactly a Wesleyan University, but each one represents a Methodist college or university, and each Methodist school is a center of Christian culture.

John Wesley also was a world warrior and statesman, and the institutions which he and his followers founded indicated the statesmanship of this Church of which you are members.

Here is another map of the United States on which you find all of the colleges and universities connected with Protestant institutions. The question I shall attempt to answer is: Shall those institutions be preserved and developed? Now, I wish to say to you that John Wesley and his followers, in establishing colleges and universities, indicated a wiser statesmanship than Alexander did when he founded cities, because colleges and universities are the custodians and exponents of the ideal elements of civilization. Daniel Webster had that thought in mind when he said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with a just fear

of God and a love of fellowmen, we engrave on these tablets something that will brighten throughout eternity." And, I think the writer of this good old Methodist hymn must have had the Christian college as well as the church in mind:

"Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands,"

because it is a fact that kings and their kingdoms, popes and their sees, aristocracies, monarchies, and republics, totter and fall, but colleges and universities live on to inspire and serve humanity.

We think that the British Empire is a reasonably stable institution, but Oxford University is five centuries older than the British Empire. The University of Paris is nine and a half centuries older than the French Republic. The University of Bologna is almost one thousand years old, while the kingdom of Italy came into existence since most of you were born.

The landing of the Pilgrims occurred in 1620. Sixteen years afterward Harvard was founded. Then came William and Mary, and Yale, and Princeton, and Pennsylvania, and King's, and Brown, and Rutgers, and Dartmouth, and every one of those nine institutions is older than the United States. The last was founded twenty years before George Washington was inaugurated as President of the United States. Methodists who build colleges and universities, build for time as well as eternity.

Place for Christian Colleges

But, of course, the objection will be raised at once, "The American states are building colossal universities." Is there a place for the Christian colleges? My first answer is this: The American Republic has undertaken a program of education which is unique in the history of the world, to give to every boy and girl who has the ambition and ability and whose circumstances allow it, a higher education. It is physically and financially impossible for the state universities to provide for the higher education of the youth of our land. One state university reports 3,200 freshmen.

John M. Thomas was the last state university president that was inaugurated in this country, and he said in his inaugural address, "It is reasonable to expect the commonwealth of Pennsylvania in its own institutions to make provision for one student out of five, and the other four students who wish to go to college, must go to church colleges."

A large majority of the college students of the United States are local students—they do not go more than fifty miles from home. Twenty-three American states now have only one university each. The tendency among state universities is toward consolidation.

President Pritchett of the Carnegie Foundation, one of the greatest experts in American education, and incidentally, a member of the Methodist Episcopal Church, said, "The greatest weakness in the maintenance of good standards by the state universities has been exhibited in those states where they are conducted in two or more colleges instead of one, being united into a single institution."

The state alone can not solve this problem. Is there a place for the Christian college? Answer number two: the Christian college is necessary as a stimulus to the state university. Many state university presidents—Burton in Michigan, Thompson in Ohio,

Bryan in Indiana—have praised the strong Christian colleges for strengthening their own standards of scholarship and morale. President King said, "Leland Stanford probably did more for the state university of California when he founded and heavily endowed a rival university than if he had turned the whole twenty million directly to the state university."

The Necessity of the Christian College

Is there a place for the Christian College? The third answer is this: the Christian college is necessary to preserve the Church. Among former students of Methodist Episcopal schools are twenty-one area secretaries out of twenty-four, thirty-two members of the Committee on Conservation and Advance out of forty, thirty-two bishops out of thirty-three, forty college presidents out of forty-three, ninety-two per cent of the college trained Methodist ministers, 603 acting missionaries on October 22, 1921, out of 1,183, and this last is the most amazing statement of all and has never been presented to any audience before: 471 out of 2,500 missionaries of all denominations, whose training was reported by the Student Volunteer Movement for 1919-20, are Methodists—one-fifth! You can only be oppressed with the responsibility of it. One-fifth almost of all the missionaries who enrolled with the Student Volunteer Movement are members of the Methodist Episcopal Church!

Again, the Christian college is necessary for the preservation of society. The framers of the United States Constitution were university men. American colleges and universities have largely furnished the master builders of American life and civilization. You know that the majority of presidents and cabinet members, diplomats, and three-fourths of the federal judges are college and university men.

One colonial college has furnished the first president of the Continental Congress, four signers of the Declaration of Independence, three presidents of the United States, Chief Justice Marshall and three associate justices of the United States Supreme Court, four ambassadors to England, ten cabinet members, twenty-two governors of states, three speakers of the House of Representatives.

One of these days we are going to give you a slide showing what Methodist universities have done along these lines. The structure of America is university made. The ideals of America are university made. The structure and ideals of the German Empire also were university made. There are universities and universities. There was a time when some of the American universities were being Germanized. I will not say that German universities are now being Americanized, but I will say that the spirit of Jesus Christ is touching the hearts of the students in German universities, and they are now saying, "Nie wieder Krieg."

How Can These Things Be?

How can these things be? The Christian college stands for the development of the mind. Let us never get away from that. But, the Christian college also includes in its program the development of character, and character is the greatest necessity and the greatest asset of humanity at present.

The founder of Methodism had that idea. "By salvation, he, the Meth-

odist, means holiness of heart and mind."

Muirhead, the teacher of ethics, said, "The idea of duty is the citadel of the student life."

Lady Astor said, "If only we who profess to be Christians could be a little more loving."

Here is the testimony of one of America's greatest experimental psychologists. President Angell of Yale University, in his matriculation address, said, "Modern society is calling as never before in our lifetime for leadership, for men with vision and character, with trained intelligence, with hope and confidence in the finer humanity that is to come, and where shall such men be sought? Where shall they be bred, if not in our colleges and universities, where are gathered all that history and civilization and science and art have to teach us of God and man and nature?"

Here is the testimony of one of America's greatest statesmen. Roosevelt said he was the brainiest statesman of his time. Of course, we will all agree he had two lobes, and still has, in his brain. This is what Elihu Root said a few days ago: "That is a matter not of intellectual power; it is a matter of development of character. The development of character must come through exercise of the virtues that make human character—mercy, kindly consideration, brotherly affection, sympathy with fellow men, unselfish willingness to sacrifice for others."

Now, you will say, "This is, of course, the program of the college," and yet it is not the program of all the institutions; it is not professedly the program of the state universities.

The charter of the American State University is, of course, the Morrill Act, and the state university's program is outlined in that act, in the following words: "The leading object (of these universities) should be without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts." The program of the state university is a great program but it is not the program of the Christian college.

How can these things be? The Christian college develops personality.

President Suzzalo of the University of Washington wrote us: "We must have your help. We cannot train a wholesome personality without the sustaining power of the religious consciousness."

Dr. Flexner, of the General Education Board, said: "It is the college where a boy may be trained in seriousness of interest and mastery of power that the nation pre-eminently needs."

President Nichols of the Massachusetts Institute of Technology said: "We cannot afford to sacrifice the breadth of a man in order to create a too narrowly efficient machine."

And President Hadley, the predecessor of Professor Angell of Yale, is similarly quoted.

We heard that wonderful address this morning from the editor of one of the great magazines of America, a graduate of a Christian college. Here is what another editor of a magazine has to say, Mr. E. S. Martin of *Harper's:* "There never was a time when so many people had begun to realize that behind the Sermon on the Mount was by far the greatest mind, the most astute, the most merciful, and the most practical, that ever came to earth."

The most astute! The Christian college strives to enforce the obligation to be intelligent. You remember

the statement of that grand old bishop last night, that God is not in the intellect of South America. Stearn said: "If an age becomes skeptical of intelligence, it will become skeptical of everything."

The most merciful! Think of the contributions of our students in our colleges during the recent years to the suffering students of the world! Have you ever checked it up?

The most practical! Roosevelt, Fairbanks, Taft and Wood have freely recognized missionaries as unofficial aids of foreign diplomats. And there are others.

Dr. Hillis said, "Commerce follows the flag," and then he added, "The flag follows the Cross," and that is practical.

Viscount Bryce: "Prohibition was brought about by the intellectual and emotional forces finally securing the physical force of the state as their agent. It is conceded, generally, that the Anti-Saloon League is practical, and the founder and promoter of the Anti-Saloon League was a Methodist bishop."

Now, that is not the program of the graduate school. Dean Woodbridge of Columbia, before the Association of American Universities, stated recently: "In the graduate school, interest is centered wholly in subjects and not the preparation of students for a career, for the graduate school is not primarily interested in students who pursue studies; it is primarily interested in the subjects which they pursue."

The line of demarcation is closely drawn between the program of the state university on the one side and the program of the graduate school on the other side. There is a place for the Christian college, which was to be proved.

Function of Christian Colleges

Now, there is a function for the Christian college. Are there certain things which the Christian college can do which other institutions can not so easily do? The Christian college must emphasize quality in American education. One of our speakers here said: "Only four per cent of the students are 'A' students." The Christian colleges may limit the number of students, and they are doing it. It may carefully select the students and they are doing it. It may adapt its work to the students, and they are doing it. It may provide for exceptionally capable students, and they are doing it. Theory and practice demonstrate that leaders are developed through the principle of selection, and the principle of selection is, very largely, in the hands of administrators of the Christian colleges of this country.

Is there a function for the Christian college? If civilization is to be preserved and reconstructed, science must be coupled with good will.

Professor Harry Ward said the other day, "The spirit of good will must be made effective by the scientific method." And Huxley said, "In my belief, if a child is not taught not only morality, but religion, education will come to little."

Science has the power to annihilate humanity. Shall science have the will to do this? The colleges and universities must educate men and women who are able to make scientific and detached judgments as to the movements of organized society, and who have the will to promote social order and progress founded on justice."

Is there a function for the Christian college? If civilization is to be preserved and reconstructed, industry must be coupled with good will. Boards of Arbitration for the settle-

ment of industrial disputes will be made up of three men—a representative of labor, a representative of capital and a representative of the public. At least two of these men are likely to be college men.

There is a function for the Christian College. If civilization is to be preserved and reconstructed, diplomacy must be coupled with good will. "There must be men to practice the Golden Rule," said Dr. A. W. Harris, "in community, national and international affairs, if our impact on foreign nations is to be effective.

"One of the principal sources of national contempts and dislikes is that each nation judges itself by *ordinary theories* and judges other nations by their *practices.*"

The colleges must not only preach the open door, the inviolable sanctity of treaties, the reduction of armaments, but they must produce more men like Hay, Root, and Hughes who practice international righteousness.

A more profound respect for humanity must be developed irrespective of race, color, language or other accidental circumstance.

Fosdick said: "The white race constitutes hardly one third of the world's population, but, by occupation or government, they hold nine-tenths of the habitable area of the earth."

America is the strongest nation of the white race. Out of our universities and colleges come the leaders of America. The Christian colleges are come to the nation for such a time as this. Are the Christian colleges equipped for such a task as this? They are lacking in personnel, in financial resources, in prestige.

But where else shall we look for our leaders?

The colleges must be equipped!

The Methodist Episcopal Church has

50 colleges and universities;
36 academies;
41,633 students in Methodist schools;
40,000 students in state and independent schools;
$39,699,772 in endowments.

This is a good beginning, but it is only a beginning for a great church.

Very soon Methodists must provide for:

80,000 instead of 40,000 students in Methodist schools.
80,000 instead of 40,000 students in other universities.

By the minimum estimate of $3,000 per student, Methodist schools need now for endowments:

41,633 x $3,000 = $134,899,000.

For 80,000 students Methodist schools will need—minimum estimate —$240,000,000.

At the maximum estimate for an efficient college, Methodist schools will need for endowments:

80,000 x $5,000 = $400,000,000.

This still leaves 80,000 Methodist students in other universities unprovided for by the church.

This is Methodism's Reasonable Service, in the total program of American education.

And here is the prescription:

Jesus advanced in wisdom,
The education of the mind.
And in stature.
Physical education.
And in favor with God.
Religious education.
And in favor with man.
Education for service.

This is the program and the prayer of the Christian college.

Training Christian Leaders

Professor James Alton James
Professor of History, Northwestern University

Today, as never before in the world's history, there is emphasized the need of more earnest, more varied, and more intelligent endeavors for the improvement of economic, social, moral, and religious conditions throughout the world. Churches have caught a new vision; hence the response to appeals such as the Centenary of Methodist Missions and to similar appeals in other denominations. The raising of these millions of dollars means the expansion of religious and social service activities at home and abroad. More adequate efforts are being made to reinforce regular church enterprises, to Christianize rural and urban communities, to Americanize the hosts of foreign born, and to make more effective all missionary efforts throughout the world.

To carry out this new and larger program, it is necessary to multiply the number of social and religious workers of every kind. Life Service commissions have issued a call for thousands of young men and women to devote their lives to Christian service and for many more thousands to give part of their time to church and community enterprises. Conferences are being held in which young men and women, by the thousand, are being gripped through the call presented to fashion their lives by the standards of Christian service and to devote them to the tasks of world betterment.

Moreover, the call is insistent for adequately trained leaders, and missionary boards are urging the best and strongest men and women in the colleges and universities to volunteer. Faculty members, also, are responding as never before, in this generation, to the appeals to alleviate suffering and poverty, and interest in all missionary endeavor is thereby aroused. Trustees are urged to measure the programs of institutions of learning by the standards of Christian service. In an address before the trustees of one of our universities the president declared: "Men must be turned away from sin by the force of some idea. This is the work of religion and must be done by the winning power of the great idea in religion.

"We all believe the Christian religion to be the most winning idea in the world, and the elimination of suffering caused by sin becomes the task of the Christian religion, by the spreading of its hold in the mission field and the deepening of its power in the countries already Christian. The great need of the Church today, the great need of any institution that attempts to overcome the power of sin and relieve the suffering caused thereby is trained men and women. I am willing for the moment to forget the service that this university renders to all other forms of social service and to have her judged in terms of her coöperation with this central agency of social service, the Church. Is she failing here, or is she making a worthy contribution?"

To Meet the Demand

How then is this demand for a more efficient Christian leadership to be met? It scarce needs assertion that the employment of men and women without proper training in any

field of service and notably that of the Church signifies the expenditure of money without adequate returns. Indeed it may in a sense be called criminal for the most sacred interests of lives are involved.

The magnitude of the tasks has been so great and the needs so pressing that missionary boards have too frequently been compelled to use the material which has come to them, instead of devoting their time to the search for persons fitted to fill particular places. Preparation of candidates in certain fields of Christian social service has been unsatisfactory because the facilities for training for specific tasks in our institutions of higher learning have been inadequate.

While the fine body of literature created through the agency of the Centenary has been the means of enlightening thousands of men and women in all of our churches on the opportunities which lay open to the church, I am convinced that still greater numbers and among them many who responded to the financial appeal, were not brought into any adequate appreciation of the significance of the movement because of a lack of preparation in the first principles of the present day mission of the Church. May we not then expect that larger numbers of young people, possessing those elements of leadership for which we are searching, and larger contributions of money will result, in the ratio in which we provide for an adequate program of education within the Church.

Some years ago leaders in the American Historical Association became convinced that though the history courses in the colleges might be ever so good, they would fail to that degree in which there was no provision made for teaching the fundamentals of history in the secondary schools. Besides, only a fraction over one per cent of the pupils from these schools ever entered college. The great body were going into life with no background of history whatever, or with the narrow horizon in that subject such as was obtained from a short course in general history, which was taught all too frequently by teachers of little or no special preparation. In spite of the protests of school superintendents and boards of education that there was no place for new topics and that the cost for instruction would be too great, the program which was prepared by a committee of the Association, providing for four years of history in the high school, was so superior that there is today scarcely a school throughout the whole country that has not adopted these recommendations.

The text-books, written by some of the best specialists, have displaced the compilations made by some clever person who was ready to send out over night a treatise on physics, geology, physiology or history. But the revolution did not stop at this point. It was my privilege to serve as chairman of the Committee of Eight of this same Association for the purpose of drafting a course of study for the elementary schools. Our plan met attacks similar to those of the earlier committee; but today, in practically all cities, towns and villages of America, the program for history embodies the main features of this report. Do I need to state an answer to the inquiry why is this topic, at first glance extraneous, introduced? As I think through the problem of securing competent Christian leadership for the new day, I see no adequate solution except through the adoption of a program of preparation so comprehensive that, fostered

by the Church, it will have its appeal for pupils of all grades whether of the primary, intermediate, grammar, or high school age and of the college, seminary, and graduate school.

Such a program, once formulated, should be carried forward by the church school, and may I state that I yield to no one in my admiration for the results secured through the operation of the Board of Sunday Schools during the last decade. Week-day instruction in religious education has now passed the experimental stage. The enthusiastic approval of laymen and ministers, of school superintendents and teachers in typical communities such as Sterling and Oak Park and Evanston, Illinois; in Gary and Hammond, Indiana, and in a number of Iowa, Missouri, New York and Massachusetts cities, warrants a definite pronouncement on the part of the Church for a movement which promotes the gradual growth of the child into a full religious experience; and which will contribute so much not only to the life-giving power within the churches but will as a sequence strengthen the stability of those institutions which are the very soul of American democracy.

Religious Education

Using the more comprehensive interpretation of the term *religious education* I would incorporate as a field for instruction, in all grades below the college, as part of the program of studies for the church school, or in that of the week-day school of religious education, the essential facts in the history of the development of the Church and its contributions to Christian civilization. While stressing Methodism, the contributions of other denominations should also be included.

May there not be closely correlated with the geography and history in the grades the story of the life career of a David Livingstone, a Bishop Bashford, a Bishop Thoburn, a Bishop Taylor, a Spencer Lewis, an Isabella Thoburn, a Gertrude Howe, a Bishop Oldham and other outstanding missionary leaders of Asia, Africa, and Latin America? As you know, no climax of this convention has been more striking than during the few minutes when the names of constructive leaders in the cause of Negro education were called and Bishops Hamilton, Hartzell and Thirkield were brought to the platform. These are but a few of the names which should be made familiar to our children. Together with these, there should be an account of the contributions of the many missionaries whose names may be unknown to us but who by their lives of heroism may well cause all to bow with admiration and with thankfulness.

In the high school years, along with the study of "The Life and Times of Jesus" and the "Early Days of Christianity," there should be presented the influence of Christianity in the modern world. No narrative of American history is complete without stressing the influence of Bishop Asbury not alone as an organizer of the Church but as one who through his unfaltering support of the new government should be listed as one of the founders of the republic. No pages of the story of the development of the West is more thrilling than those which give an account of the labors of a Peter Cartwright, of the other Circuit-Riders and of those men and women who on each successive frontier from the Alleghanies to Alaska

by their preaching and their teaching have contributed to the development of all our commonwealths. The Sunday Schools organized by them with the Bible as a text, prepared the way for the development of our public school system. Was it not due to their influence that temperance societies were organized and Christian colleges were founded in all of our States?

Mission's Contribution to Civilization

Manifestly there could be no catalogue given at this time of the contribution made by missionaries, both home and foreign, towards the development of civilization, and mention is made of a few names merely to stress the point that such studies may be made indispensable to the fashioners of church high school programs.

Here also might be presented many selected chapters from the literature growing out of the Centenary, especially from those suggestive booklets, "Christian Democracy for America," and "A Christian Crusade for World Democracy." With this background, "The Centenary Survey," brought annually up to date, might well become, in the hands of a competent instructor, a text-book that would compel life decisions among these pupils of high school age.

Granted that preparation for efficient Christian leadership can be completed only in college, seminary, or graduate school or by a combination of courses found in two or, in some cases, all three of these, what program is to be suggested? I am concerned, in the first place, that all real life decisions of the high school period shall, so far as possible, be carried over to the new environment of college and university.

In keeping with a desire for conservation at this critical stage in the careers of young people the Board of Education voted in 1920 that it was desirable that a Life Service Commission should be constituted in all schools connected with the Board whose duty it should be to organize the various life service groups and develop the spirit of unity of action among them. This resolution was later adopted at the meeting of the Methodist College Presidents' Association and is now a part of the working plan of the Commission on Life Service of the Committee on Conservation and Advance. It was thought that this faculty committee on personnel should, at the earliest opportunity, establish a personal relationship with those freshmen who entered pledged to some form of Christian service, should advise them on courses to be taken, and keep a record of their development while in college. Pastors of the churches and principals of the high schools from which these students come should be brought into close coöperation with this plan, for it is to them that the college must turn in an effort to secure data on the early careers of these young people.

Personnel

It will be seen that this project follows in its main points that used by the personnel bureau of our army during the war. The efficiency of the American army was in no small degree dependent on this new plan for selecting men for special duties. Many business organizations had already adopted its principles in employing and promoting their force. In every army division a card for each enlisted man was on file in the Division office with its red or green clip—the red indicating that the soldier

showed excellence in some line of service—the green that he was of medium grade but might under stress be used. Other qualifications of the man were likewise to be seen at a glance. Duplicates of these cards were kept in the Adjutant General's office. Was it necessary to have two thousand men who were able to speak French to be used as military police in Paris and other French centers—they were located in the various divisional camps and within a short time were on their way to Camp Greene for their intensive training of a month preparatory to taking up their overseas duty. A call from General Pershing at one time for one hundred and fifty expert telegraphers and for a thousand truck-drivers was in large measure under way within twenty-four hours. Before the close of the war tests for one hundred trades had been adopted. Two hundred and forty thousand men had been tested by these standards and one hundred thousand were filling their essential places in the army. Another phase of army personnel provided tests for the selection and promotion of officers. In no other army had a plan of such excellence been developed.

A friend of mine whose firm employs thousands of men addressed our students last year on the possibilities of business. He desired to secure a select group above the grade of sophomores with whom the company might keep in touch and if by the time of their graduation they had met the tests they were to be employed with good promise of promotion. He informed me that another corporation on a later occasion had established relations with some of the freshman class and that these boys were to be employed by the company during their vacations up to the end of their senior year when they would be regularly taken over by the company. The Executive Committee of the Young Men's Christian Association will be called on at its next meeting to adopt the report of a select committee on personnel which has been in preparation for over two years. These twenty pages set forth the possibilities of life service within that organization.

From these illustrations, which might be multiplied many times, it is easily seen that there is urgent need for some such commission on personnel in all of our colleges, universities, seminaries and training schools as the one whose functions have been in part defined. Of the fifty-three universities and colleges having departments in which research work in personnel is being carried forward, only two are in institutions connected with the Methodist Episcopal Church. Pre-vocational interests of our students will need to be taken into account as never before. Is there not now needed some uniform blank which would set forth the essential features of all vocations within the Church? This form should be in the possession of the personnel committee of all our schools and should give proper space for the rating of students before their entrance to college and during their entire course of training. The pioneer in business personnel, originator of the army personnel and leading authority on this subject in America, President Scott of Northwestern University, is prepared to render all assistance within his power if some such comprehensive program is adopted.

Adequate Faculty

With the thought of supplying the need for adequate instruction in the colleges for those young people espe-

cially committed to a life service program within the Church another recommendation was recently adopted by the Methodist College Association. Each institution of college grade is advised to add to its faculty men who shall be competent to give instruction in the Bible, in religious education, in sociology, and in the history of missions, including short courses on China, Japan, India and other selected mission fields. Thus religion it is hoped, will come to occupy at least as prominent a place in the college curriculum as language, mathematics or history.

Such a program offers not alone opportunity for the training of Christian leaders but it brings into our faculties men who may be expected to become faculty advisers for all such students and who would in turn naturally constitute the personnel commission to which reference has been made. I am told that in one of our institutions, where religious education was introduced as a credit course, twenty-five per cent of all the students in the college elected it. Supplementary articles, essential for the successful operation of the plan, were adopted within the past month at a local conference called at one of our universities by the Commission on Life Service. Among these articles were the following: That all students shall as far as possible be brought into definite relations with some form of Christian activity; that special emphasis shall be placed on church membership, active or affiliated, in the church of the community where the institution is located; that there should be presented before every student body, at least once each year, the program for service as outlined by the Commission on Life Service.

Up to this point, our thought has been concentrated on a program for general training which might well be followed by any student of college grade. But for the highest type of Christian leadership there should be afforded opportunity for specialized training—such training as may be secured in the schools of theology and in the graduate schools. In other words, applying the principle to the mission fields, the college must furnish the constructive foundation of training for missionary work, both home and foreign.

Should the student, after such a college course, who may be preparing for the foreign field choose to pursue a theological course, and this is desirable for most of the men, he should, in addition to the regular prescribed seminary course, receive instruction in the History of Religion, the Expansion of Christianity, the Science of Missions and Phonetics. The college graduate who plans to enter the foreign mission field as a teacher, in addition to special preparation in the subject or subjects he is to teach, ought, during the year or even two years he may spend in the graduate school, to emphasize the science of missions, religious education and phonetics. He should likewise have made a study of the religion or religions of the country, to which he has been assigned and should have a more intensive training in its history and geography. Ought not all candidates for both the home and foreign fields to be required, also, to carry on some definite piece of clinical work under the direction of an expert? Opportunities for such work are easily available in those cities and rural districts adjacent to our universities having graduate schools. Such a test might well be an

important factor in determining the availability of the candidate for a special missionary project.

A suitable graduate program should also be possible for every missionary on furlough if they are to return to their tasks with renewed enthusiasm. The recommendation of this more extended program of preparation is due to the fact, that work on every field is becoming, year by year, more complicated and more difficult. The very success of the missionary movement, the taking on of Western elements of civilization by the non-Christian world, and the application of western methods in education are changing the whole situation. In many fields, secular education is developing so rapidly that the missionary finds himself confronted with large bodies of educated people whose knowledge is as broad as his own, and all missionary work must henceforth be more largely educational in character.

The Compelling Passion

Rev. Lynn Harold Hough
Pastor Central Methodist Episcopal Church, Detroit, Michigan

It is worth while to bring to our minds after three days of concentration this terrible, insistent, this disconcerting question—How can we find a permanent passion?

Now, as a matter of fact, the whole history of the world is strewn with the wrecks of passing passions. It isn't difficult to rouse men. It isn't difficult to rouse women. But, the power of a permanent passion is the one tremendous creative power in all the world. Here, during these days, we have confronted such a series of facts as might well rouse the dullest and most sluggard minds. Here in these days we have confronted situations which have brought us into the very raw and cruel presence of the world's terrible tragedy, and here we have confronted idealisms which are like snow-capped mountains against the sky. And now, we are going away. Are we going away with something which can survive?

Failing Passions

I want to ask you, first of all, to face, with a sort of terrible and incisive honesty, the failing passions of the last hundred years. In the first place, at the time of the battle of Waterloo, the world entered on one period of reaction in respect of the passion for liberty. What a time it was when the dream of liberty captured the imagination of men from mountain to plain! Then, after the terrible period of the French Revolution, after the military achievements of Napoleon, Europe sank into a period when it was so afraid of anarchy that it was afraid of liberty.

The Nineteenth Century really swung out into its life heavy with the hard chain of waning disintegrated life because of that disillusionment with liberty. Then it seemed the century would recover when the great dream of political democracy began to rise, here and there and everywhere, all the world thrilling as the Messianic power of political democracy went over the world. What mighty oratory, what self-commitment to a great task! But, the end of the Nineteenth Century saw a world-wide disillusionment with it all.

If we have learned nothing else from that, we have learned that the right of the franchise is the most dangerous thing under heaven unless man can be trusted to exercise the franchise wisely.

Then there came the great social passion, the great throbbing of Christian brotherhood. There were Kingsley and Maurice, the prophets of a great Christian dream, Karl Marx attempting to build it into a perfectly mechanical view. The cruel pressure of economic laws was the only thing many men saw. But the social passion did become a Messianic hope all over the world.

Shining eyes in every capital in Europe dreamed of a new era when you would give to the people a new social integration, but if any one thing has happened as a result of the war and the break-down in Russia, it is a world-wide disillusionment with the social synthesis.

I am not so interested in your attitude as in this: In Petrograd, in London, in every European capital, there are men who, ten years ago, had glowing eyes because they believed in the social passion realizing itself in the new integration of humanity, and now with dull, heavy eyes they are walking the streets of these capitals without hope and without a Gospel. Taken by itself, the social passion has left in its wake a taste of bitter and terrible disillusionment and it isn't simply a few people in America; it is that the men themselves and the women themselves who were ready to die for it, multitudes of them, have come to the place where they say there is no hope of remaking the world about a new social synthesis. In a way, that is the most tragic thing the waning century gave the world.

But, the Nineteenth Century was singularly prolific in Messianic movements in the type of mind that believed it could solve every problem in the world. So, after the middle of the century, when Darwin and Spencer organized all scientific thinking, there came the dream of science with Messianic pretensions. Science was to brush aside old ignorance, old superstition, old views of life and thoughts of life, and science literally shook the world to the center, and men looked out with this mighty Messianic hope of science, and when the war came it was brought about by the nation which was most acute in specialized science, and, if a certain social dream has gone down as a world program in Russia, the Messianic science went down with Germany in the great war.

Then we had another great dream which the war itself brought. As we moved on in those terrible days and those terrible years, all the world began to feel a great ache of heart, and the passion for world unity voiced itself anew in men's hearts and in their minds. Dante had dreamed of it and told of it in "De Monarchis," but it seemed in the fullness of time with all the world at war for democracy, that one great voice was lifted, a voice of singular distinction, a voice of singular nobility, a voice with phrases hewn out of the marble, of noble ideas, a voice whose passion seemed as deep as the unappeased hunger of the human race, a voice as mighty as the great Niagara, dashing over the precipices of evil. And all the world listened and tiny peoples on the edge of the precipice looked up as this world speech of brotherhood echoed and re-echoed in the mountains and valleys of the world, and the end of it all was that there

was such a world-wide disillusionment as men have not seen in many a year, and that one voice, seeming to leap with the creative splendor of the prophecy of a new day, was flung aside and left alone on the edges of the world in the midst of the night wind.

That is the story of the last hundred years—disillusionment with liberty, disillusionment with political democracy, disillusionment with the social synthesis, disillusionment with science as a power to organize the world and disillusionment with the world-wide idealism and unity.

The Audacity of the Church

And you, ladies and gentlemen, have the supreme and unadulterated audacity to stand in the presence of this cynical world to lift up a voice in the name of an undying and unperishable idealism! Do you have something that will stand the pressure of those disintegrating disillusionments of a hundred years? That is the question. That is the question for these District Superintendents. That is the question for these Bishops. That is the question for the laymen. This is no day for weaklings.

Sweeping up from all the dark abysses of the cumulative selfishnesses of the ages, cynicism—mighty, energetic, overwhelmingly powerful—enters and beats upon the life of the world, and I repeat it, "Have we, have *we*, a source of power?"

Well, you say, "There is evangelical religion." Now, let us be honest. The one disillusionment I didn't speak of was the disillusionment with the evangelical religion, and I am going to treat it as honestly as I treated the others.

The Nineteenth Century saw a great achievement by those enthusiasts for the personal piety which, in John Wesley's time, had created such potent results in the Eighteenth Century. Everywhere new movements had had the pressure of personal piety behind them. We Methodists knew the creative power of the camp meeting and knew the day when the revival had power, and to-day, whatever may be true of noble groups of people, to-day, in the eyes of the world, evangelical piety is discredited as a power to solve the problems of humanity.

I am telling you the truth because it is only by telling you the truth that we have the possibility of dealing with the situation to-day. What has caused it? The new knowledge. Multitudes were unwilling to give an open mind. Then it is true that multitudes of men had a tremendously great enthusiasm as far as personal piety was concerned and then a strange hesitation about realizing the social implications of the Gospel. To be sure, there are multitudes of centers, and multitudes of individuals, carrying out the noble tradition of personal piety, but for the world at large, for this world that is seething in Petrograd, for this world that is breaking its heart in Berlin, for all that world, unless it is re-interpreted and made potent for all that world, evangelical piety is as dead as Julius Cæsar.

And so, I repeat it, in the face of these cumulative cynicisms of a hundred years, in the face of these cumulative disillusionments, can we find a creative passion, a permanent, undying enthusiasm which will sweep us to victory in spite of all these things we have said? Can we? Of course, I believe we can or I would not be here to-day.

Tragedy of the Isolated Virtue

When you come to analyze these cumulative reactions of disillusion-

ment in the Nineteenth Century, you will find they come about through the tragedy of the isolated virtue. There is a passage in the Second Epistle of Peter that one virtue isn't enough, it is the clusters of virtues which will make the complete man. Whenever you get a man who tries to live on an isolated virtue, he becomes an incurable fanatic.

If you could take every bit of the moral and spiritual power which ought to be connected with all the people of America to-day who have some confused idea of holiness, and hitch that momentum to forward-moving energies in the world you are in, you would have the beginning of the new day at once.

Now, let's come closer to this thing. Was there anything the matter with liberty? Liberty is a perfectly splendid thing providing you supplement liberty with character, but, as an isolated virtue, it is a dangerous thing. What about democracy? It is very essential, providing you are building character with it. Is there anything the matter with the social passion? Certainly when Karl Marx tried it out without any relation to a moral or spiritual application, there was something wrong. But, take the heart of it. Is there anything the matter with that passion of brotherhood? Unsupplemented social passion is dangerous, we will admit. But this social passion is very close to the heart of the Gospel. What is the matter with the scientific Messianic enthusiasm? It has rendered its services. When you consider how superstition and evil was struck lifeless by this scientific enthusiasm of the Nineteenth Century, you will approve of science as a study of uniformities presided over by a personal God, but as a study of mechanical uniformities, with no relation whatever to personality, it may become a menace.

Was there anything the matter with this world-wide dream of unity? Only in isolation. It is true if you are going to have a president of the United States who does what Woodrow Wilson tried to do, you need to have a whole generation of education in the responsibilities of nations before you will have a nation that will stand by him. The thing to do is to spend the next twenty-five years getting ready to see the things Wilson saw at the end of the war.

And so, when you add to your liberty political democracy and then add to that the social synthesis, and add to that scientific achievement, and then add a world-wide program of brotherhood, and put under every one the mighty constructive energies of Jesus Christ, then you can remake the world!

And, very seriously, if any man comes to have a personal experience of the new life in Christ and doesn't relate it to every profound demand of his age, it will sour on the inside of his life and it will be worse for that man than if he didn't become a Christian at all. It is the synthesis of the virtues which will make a man.

The tragedy of the isolated virtue —that is the phrase I want to leave with you—the tragedy of trying to save the world by one virtue. Every time you try to do that, you have terrible cynicism, but if you dare to gather every one of them together, then the cluster of the Christian ideals with the power of Christ back of them and the urgency of the loyal will expressing them will carry you on through more disintegrating cynicism than ours into a mighty period of noble achievement.

The Passion of the Cross

There are two or three things we will have to take with us when we go home if we are going to have a permanent passion. I hope you will read Professor Fitch on "Preaching and Paganism." There is one chapter in that book on "The Eternal and Everlasting God" which is one of the most significant things published in English speech in the last ten years.

If we are going to have a permanent passion, God will have to cease being an idea and become an experience. You have to have a God who is willing to be hurt, who has been hurt, and a God out of whose heart-break the hope of the world is born. You say that that sounds tremendously like the God we know in Christ and I admit it does sound tremendously like Him. May I say this very solemnly and urgently? That any program which does not have Him in it is absolutely impotent in this world!

I think you will understand me then when I say next that the tremendous need of this age is a great mass of men in all the churches who have a living, commanding philosophy which sweeps through their lives with all the momentum of undying conviction. It is perfectly idle to talk about renewing the world if we do not know some things about God "for sure," and I deliberately put it that simple way. If there is nothing we know absolutely —as deeply as we know the sense of our personality, some knowledge like that—we have no message.

So, this compelling passion, bringing to a mighty point of enthusiasm all these purposes of this conference, is to be solidly built on the eternal and everlasting character of Almighty God, whose broken heart carried the woe of humanity on the cross of Calvary, and is the undying passion in all the centuries since the crucifixion.

If you should happen to get acquainted with a God like that, something tremendous would happen in your ministry. If you should happen, going up and down the highways and byways of life, to find the God whose own heart was broken when Jesus died on the cross, and if the crash of that heart-breaking broke itself into your own heart, crushing selfishness, crushing pettiness, and the mighty light of God's sunrise shown upon your life, then for you, and as far as you touched the world, it would be true that out of the darkness of the night, the world rolled into light; it would be daybreak everywhere. If we have a God like that, we have the fundamental source of an undying passion.

A Relation of the Races

Then, we have to have a relation to men, men of all kinds and races. How the races have seemed to pass before us here! This is the miracle: as we listened to a bishop from Africa, then to one from South America and then to one from some other part of the world, again and again we forgot color, customs and everything, and saw simply bleeding human hearts. That is a tremendously timely thing, for as long as I remember a man is a black man, I have no Gospel. Fred Douglass said Abraham Lincoln was the one man he ever shook hands with who did not make him subtly conscious he was a Negro. When we get so conscious that a man's a man and potentially a son of Almighty God, when the beatific wonder of the possibilities of that man shine before us, then, indeed, under the mud and scum of things in the human heart, the true quality of men is revealed.

Has the vision of humanity cut in far enough? Oh, I know as we heard these voices, we were kindled and inspired, but did the thing get far enough, did the vision of humanity, of man as man, with color brushed aside and man, in the imperial glory of human possibility, stood before us? Because, if we got that vision, a good many mighty waves of cynicism can beat up against our lives in vain.

There is only one other thing that makes the creative passion. After we have faced the need of our time and have found a God like that and a vision of man like that—ah, but who am I that I should tell you the other thing, for the other thing a man finds in the silence of his own soul, in the loneliness of his own life, and the other thing is that the hissing, coiling serpent of selfishness in his own heart, writhing its slimy way through the recesses of his inner life, is met there by a knight, armed with the power of the living Christ, and slain.

That is what John Wesley meant by "full salvation now," and when at the heart that serpent is slain, cynicism dies with it, and confidence guides a man on through the world.

And so, with such a God, speaking to us in Christ, with such a vision of humanity, and the terrible surging of such a moral and spiritual victory, we face the future unafraid. Are we downhearted? No! For the eternal foundations of the world and the fundamental characteristics of human nature and the redemptive power of the Lord God Almighty, applied in Jesus Christ to our own hearts, emancipate us from disillusionment and despair, and set us singing as Charles Wesley was able to sing in the eighteenth century, and we go out to re-define our task, with the Master Christ putting personality at the very heart of everything, with the hope of world brotherhood luring us on, delivered from the tragedy of the isolated virtue by the synthesis of the great virtues and great hopes, built about a personal experience of God and a personal experience of man and a personal appropriation of the Gospel of Jesus Christ, the power to transform men and institutions and societies.

And so, in the dull gray of this dim and cynical day, there is a little light, a little light on the edge of the sky. Do you see it? It is getting bigger. It is coming on and on, and great rays of it are darting out over the world—the light of Emanuel, God with us, to remake the world, and, in his name, we accept the gift of an undying passion and go forth to our task.

The Son of God Goes Forth to War

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train.

VIII. Christ and the Nations

Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Present International Situation

Mr. John R. Mott

Chairman, International Missionary Council and General Secretary, International Committee of the Young Men's Christian Association, New York City

Bismarck was once asked to characterize the Eastern Question. He replied that there are only three men who have really understood it. The Prince Consort, who was dead; Palmerston, who had never really understood it; himself, who had forgotten it. Being asked tonight to characterize the present international or world situation, I am vividly conscious of my inability to do so with any degree of satisfaction; and yet with the help of your sympathetic interest and prayers and with the motive that has dominated this great conference and which we wish to see pass into its wondrous fruition during these coming days, I will do my best to share with you the result of my world-wide contacts.

In whatever direction we look tonight, we must observe the rising tide of nationalism, and of racial patriotism. On every continent the traveller today is made sympathetically conscious of the thrill of a new life, new nations springing into being, old nations being reborn. There is something highly inspiring in moving among the nations today, and in coming in contact with the peoples of mankind with their surging aspirations and ambitions.

Danger Points!

Internationally, the world is characterized by suspicion, by irritation, and by want of fundamental unity. Suspicion! Show me the nation that trusts all the elements within its own borders, still less its neighbors near and far. The very air you breathe as you travel from land to land seems to be surcharged with distrust.

Irritation! I find myself in full accord with that discerning observer, Herbert Hoover, who says that there are more friction points between the nations now than there were seven or eight years ago. I would go farther and say that these friction points are much more aggravated and inflamed than they have ever been.

Lack of fundamental unity! Here one has in mind not simply the obvious fact that two groups of nations that were yesterday at each other's throats,

are still in reality arrayed against each other and will be for many and many a long year. Something more serious than that is the fact that in each of these groups of nations recently at war, there have come grave misunderstandings, sharp differences, growing ill feeling, and strife. Can it be possible that the true Russia is today without friends among the Allied nations? I have in mind not the Bolshevik or Soviet Russia which numbers but a small fraction of that great people of two hundred millions, but the true Russia that laid under the sod, in the marshes, and on the table lands of Armenia and in the Trans Caucasus three million and six hundred thousand brothers and sons for the same cause that eventually brought the United States to recognize her duty and align herself with the crumbling army of the old Russia and with the other Allies. And yet, so soon do we forget an ally!

Possibly more serious is the sharp difference that one finds now existing between England and France on almost every question in world politics. If anything could be more serious than this it is the driving in of the wedge of misunderstanding between the mother country of England and the United States of America and at times between Canada and the United States. I have spent my summers for over twenty years in the Dominion. I know Canada from end to end, and I would remind my countrymen that there are great misunderstandings that we cannot ignore. The last nations under heaven that should be driven apart or draw apart are these English-speaking countries. More serious than the antagonism of the nations that once fought against each other, and the deep chasm between the nations among themselves in each of the two groups, is the fact that in each land recently at war and in virtually every country which was not at war, there has come a great rent between groups of society, setting them over against each other with increasing feeling. We do well to view this with a steady eye if we would understand an international situation tremendously aggravated by the fact.

A World Diseased

Physically the world is still a suffering world. I thought I saw suffering during the war years, in those many visits I paid to the lonely prisoners of war camps on both sides of the struggle and the visits I paid to countless hospitals. I can see one right now with 352 wards, each ward with fifty beds and on every bed a shattered or a diseased body. As I went away from the enclosure I said to myself, "This place is pulsating with human pain." And yet I would remind you of a prophecy that I made here in Detroit over a year ago, and that was that in the twelve months then to follow, more men, women and children would die from epidemics and from diseases due to malnutrition traceable to the war in the belt of countries reaching from Finland and North Russia, down through the Baltic States of Latvia, Lithuania and Esthonia, down through Poland, Czecho-Slovakia, the old Austria and Hungary and the Balkan states, not to mention the Germany and the Ukraine of Russia, down to the Mediterranean, than died from battle wounds and diseases and other causes in all the armies in any one year of the war on both sides of the struggle. I am pained to say tonight, that that prophecy has been more than fulfilled. There have been not only the indescribable sufferings that have agitated

that belt of nations to which I have just called attention, but likewise this past year has witnessed what we then did not have in mind, the Chinese famine. It has also witnessed the long drawn out lingering pain, suffering and death of the old Turkish areas, to the shame of Christendom, be it said, and the terrible agonies within the confines of the old or "Holy Russia" itself. It has been a year of awful suffering and so far as I can see, we are headed into another cold season that so far as Russia is concerned and the Turkish areas and parts of the neighboring countries will be quite as tragic and the death toll quite as serious. It would be untrue for us as Christians to try to characterize this present international situation without reminding ourselves with solemnity of this fearful outlook.

Economic Situation Impossible

Economically it is an impossible situation among the nations. The great struggle up to eighteen months ago had cost over two hundred and seventy billions of dollars in gold for purely naval and military expenditure. Since then we have had many wars, as many in progress at one time as twenty-two.

Several months ago when I was in Poland, it had a standing army of 1,400,000. A few weeks ago I received a letter from one of our workers on the mainland of Asia, working there in a Greek army, not in Greece, not in the Greek Islands, a Greek army of 400,000 men on the mainland of Asia. The cost is mounting. Add the price of the great political and social revolutions that have shaken almost every nation in Europe and parts of Africa and Asia and the price gets beyond us. The man does not live who can grasp it. The debts of the nations have grown in seven years from forty-three billions of dollars to over four hundred billions of dollars. We cannot grasp the numbers, but there is one elemental fact we can grasp and that is that the curfew is to ring late, that the hours of leisure and pleasure are to be very few for scores of millions of the human race, and that the backs of innocent generations yet unborn are to bend low with this impossible load.

The world is diseased and imperiled. There are physical diseases that overleap the boundaries of nations. Dr. Copeland, the Commissioner of Health of New York City, came back not many months ago and gave out as his deliberate opinion the statement that there were at that time ten million cases of typhus in Europe and Western Asia. The spotted typhus has broken the so-called *cordon sanitaire* around Russia.

And there are international political distempers, not the least of them what we call Bolshevism. Here one has in mind not that aspect of it that might well command the admiration and the sympathy of all true Americans. I refer rather to the nineteen-twentieths of Bolshevism which, judged by results, we should regard as a malignant disease to be dealt with as we deal with cancer, with open eyes, with sympathetic heart, but with steady purpose and firmness. Moreover, there are moral diseases that never recognize racial or national barriers, that are international in their effects. Many of you read several days ago that startling report from France of the tremendous amount of juvenile delinquency there manifested. Sad things could also be written about the boy life of England and Scotland, worse things of the middle countries, and words could not

describe Eastern Europe and Western Asia. You cannot lay away eleven millions of fathers and older brothers and not tremendously affect the rising generation of boys. And it is this generation of boys upon whose shoulders will rest greater weight of responsibility than on any generation of boys the world has ever known.

Not Unto Death

I say that the world is diseased, is imperiled; and yet I differ sharply from Anatole France. He says, as you will recall, that all Europe is dying. From an intimate knowledge of Europe, based on an annual visit for nearly thirty years, I would say that all Europe, and not only all Europe but the larger part of Asia and great areas of Africa, not to mention other parts of the world, are not dying, but are very, very sick. Notice, it is sickness that we associate with new birth! It is true there are piercing cries, that there is great agony, that there is a flickering, as it were, between life and death—but a child is born. Across the breadth of the world today nations are being born. Certainly there will be agony and strife. Certainly there will be incomparable sacrifices. There will be a dying that others may live. It reminds me of that rendering in the margin of one of the recent translations of the New Testament which represents our Lord as saying, "Behold, I am recreating all things." It is a great moment in which Methodism assembles in conference.

There are other hopeful aspects of the international situation. The world today is plastic. The titanic forges that have been working over time the last seven or eight years have made this world molten. But soon it will set like plaster on the wall. In what molds shall it set? Shall they be the ancient materialistic and militaristic molds, or shall pure Christianity supply vital, expansive, idealistic, altruistic, constructive service molds for the new day?

Nations Are Teachable

Thank God, also, the world internationally today is humbled and teachable. That is something entirely new. No longer do I find nations standing, as it were, on the street corner, thanking God they are not like other nations. How different the atmosphere in Washington a few days ago as the leaders of the nations gathered from what I found in Paris during the Peace Conference. Then we were on the crest of the wave of great victory. There was a cocksureness in attitude. There was an expectation of the impossible. There was a sort of belief that the problems that had vexed and baffled the statesmen and diplomats for centuries would be cleared up as by magic. The nations have been disillusioned. Their so-called leaders have become followers. This time they have assembled in humility and that is ever a precursor for something truly great. It is a great time to live when all nations are going to school and are eager to learn "When Thy judgments are in the world, the inhabitants thereof shall learn righteousness."

Thank God again, it is an expectant world. What expectancy only world travellers, of whom we have so many here, know. A startling fact is that tonight every nation under heaven has its gaze fixed upon this country, even the most disappointed nations, even the most self-sufficient nations. And what shall I say of every backward people, of every oppressed nation, of every depressed stratum of society;

their gaze so wistful, so intent is upon this American Republic. That remark of the head of the Japanese delegation at Washington, "The world is looking to the United States for light and faith"—for light to shoot through the gloom, the pessimism, the despair, the disillusionment, and to point onward to the great goals of God.

The Summons

What summons does this international situation make to a conference like this and to those whom we represent? It is a summons to us to sound out the note of hope. Back to our communities in many of which there has come more or less of depression and uncertainty, and to areas where we find the zone of pessimism perceptibly widening, we want to return and proclaim a message of hope, the distinctive characteristic of the Christian religion. Those of you who have studied the non-Christian religions in the lives of their followers realize this significant truth. Jesus Christ alone among the religious leaders of mankind teaches that light will dissipate the darkness, that good will vanquish ill, that love will conquer hate, that where sin did abound, among nations as well as among individuals, grace shall yet more abound, that nations in their relation to one another may become strongest and most helpful where they have been weakest and most disappointing. Only a superhuman religion is adequate to sound out the note of hope this world needs today.

We are summoned also to sound out that other note the Japanese leader pressed upon us, the note of faith. Faith, you will recall, "is the giving of substance to things hoped for." America seems to be the land for generating the atmosphere so much needed internationally, an atmosphere of belief in one another. I have visited forty-seven different countries, most of them again and again, among them some of the most depressed lands, and I have yet to visit one in which I did not see good points that humble one as one studies them. We need this atmosphere of faith in which nations as well as individuals come to loath, to differ and to determine to understand! I think that is what happened down at Washington, not so much that first day of the Conference as the result of the day before, the generating of an atmosphere of faith. It was said of our Lord, just think of it, of our Lord, with reference to His home town, Nazareth, that He could do no mighty work there. Why? Because the atmosphere wasn't there. As the writer put it, "because of their unbelief." The great Christ tied up, unable to break out in the town He loved best because the atmosphere of wonder-working was not there. I have been conscious, Mr. Chairman, as I unfortunately and necessarily came to this Conference late, of the lift of its atmosphere. May God help us as we return, to spread it to every community directly and indirectly—an atmosphere in which the things that have caused us to quail and to hesitate and to doubt may be dissipated and we shall have the mighty deed, the mighty signs and wonders wrought in that great Name!

To this end we need to sound out the note of reality. There is something startlingly dangerous in a conference like this. We have had a wonderful concentration of truth, possibly more so than any gathering of its length that any of us have known. Oh how dangerous this place

is, unless we couple with the note of high hope and the note of triumphant faith, that there will be accomplished possible impossibles, this note of reality, that humbly, patiently, sacrificially we will apply these teachings that have been pressed upon us, that we will take trustingly these guiding principles that never mislead and that we will be true to that heavenly vision that it may not fade.

Facilitate International Comradeship

We are summoned every one of us to the best of our ability to facilitate international thinking, international discussion, international planning, international fellowship and then international action. I do not see a delegate here that cannot do a great deal to further these processes without which it is an idle dream to think of realizing our hopes of Washington or of Paris. It must be where we are that we illustrate the international mind. Even more important is it that we have the international heart and the international will. We have heard many addresses on international thinking—we are waiting to hear somebody break out on international feeling and initiative.

We are summoned to apply the principles and spirit of Jesus to international relations. I had a memorable hour one time with Viscount Gray whom I look upon as one of the two leading international minds of our generation. Nothing in that most suggestive conversation impressed me more than this remark, "What is needed today is the moral dominance of international affairs." I have thought on it much since. We have, generally speaking, a fairly consistent and efficient system of personal ethics. There is no other of such effective power. In the realm of our social life, notably in the industrial area to which our attention was addressed with so much faithfulness this morning, we are all obliged to admit that at least the fight is on. I believe from my knowledge of hundreds of employers, and many thousands of employees, that in each group there is today, as never before, a sincere desire to discover and apply the mind of Christ. In our national life we have honored God; I think never so finely as last Friday, Armistice Day, in Washington. I returned from that solemn and pronouncedly religious ceremony, where there were gathered the leaders of all nations, thanking God that I belonged to a nation that honors God.

I saw in that day the preparation for what took place the next, the day of the opening of the Washington Conference. I saw generated there the atmosphere of reverence, of listening to God, a preparation of leaders to speak true words and of nations to listen as to a voice not merely human.

Applying Jesus' Principles

But one must admit that looking out among the nations our international contacts and relations are far from dominated by the principles and spirit of Jesus. May God let us live to see the day when these principles of Jesus will be applied internationally: (1) the sacredness and the infinite worth of each people on earth. We are in the habit of saying that of each individual, but as you study His contacts you recognize that He had in mind whole peoples as well. (2) Also this principle: Jesus Christ, Lord of all relations. That surely includes the international. He is either Lord of all or He is not Lord at all. We had better cut Him out of our per-

sonal lives and ignore His place in dealing with our social problems at home unless we place Him on the throne of the nations. (3) Likewise, this principle: the nations and peoples essential to each other. That is, members one of another and therefore, absolutely essential to each other. (4) The principle also of the Golden Rule. (5) Above all, the universal commandment of love, even unto loving of so-called enemies. This alone would transform the nations in all of their international relations. Why have we not given it full play?

Now you ask me, how can we bring these principles down to earth? What did you mean when you asked each one of us, no matter what his station, to busy himself facilitating international planning, discussion, feeling, fellowship, and action? I meant this, that we shall now see as never before the strategy of developing Christian character. There are still tens of millions of people who tolerate in their hearts hatred and distrust because they do not know the truth that sets men free. The reason they do not know is not intellectual incapacity or lack of knowledge or lack of precepts, but an undeveloped character, and character has ever been developed by applying and exercising the Christian virtues. I do not see any short cut, Mr. Chairman, for making this world a safe place. I am not a pessimist, my heart bounds with hope; but this marvel is not to be wrought by magic. It is the living Christ working Himself out in individuals, in groups, in communities that will make possible developing an adequate base for this great international structure for which we pray and work. Christians must also have the world-wide horizon of Jesus Christ.

I do not know anything that is doing more to afford men such a world-embracing outlook than Conferences such as this. If God will enable the men here to share this vision with the leading laymen and the leading clergymen and the rising youth in all the areas to which we return, we will fill in with vital content our great international dreams.

I answer further, that we must wage an unceasing campaign through forums, through special sermons, through mission study classes and discussion groups, on the new international responsibilities of all citizens. We need something like I found going on in Switzerland before they decided to enter the League of Nations. They inaugurated a campaign that reached into every village, schoolhouse, every family newspaper. When the day came to vote on whether or not to enter the League of Nations, they knew what they were about. We need such a campaign on our new world responsibilities.

As citizens we need to watch our state legislatures and our national Congress with reference to legislation affecting sensitive and proud peoples East and West and South.

We must lay the strong hands of Christ as never before upon the higher schools, colleges and universities, through such means as the work of the Y. M. C. A. and Y. W. C. A. You have noticed that the four leading men in the Chinese delegation at Washington were all products of missionary colleges and two of them are earnest Christians. The other day a friend sent me from Japan a list of the men that make up the Japanese delegation and I was interested to find among them a number of Christians. We cannot exaggerate the importance of the Christian in-

fluence that has been exerted in preparing for the world leaders to usher in the new day. More than ever, however, we must safeguard our educational institutions, these fountains of liberty and idealism, these training grounds of leadership and unselfish service.

Christian Missionaries International Mediators

There must be a vast expansion of Christian missions in the largest use of that word. That includes everything in foreign missions, everything in home missions, everything in church extension, everything in Christian education—in a word, everything in applied Christianity at home and abroad. This is the Christian internationalism. The missionaries have ever been the best interpreters between nations and races; yea, more, they have been the mediators. Christ broke down the middle wall of partition. The Christian missionary is breaking down walls and barriers that divide social group from social group, nation from nation, race from race. They lead the movement which generates the Christian idealism, the hope, the faith, the love, the super-human powers necessary to unite the human race.

My friends, with deep feeling I say we must supplement the political arrangements both national and international. In vain fifty-one nations meet at Geneva in the League of Nations; in vain the Allied Council continues to meet in Paris, in London, and elsewhere to compose national differences; in vain the assembling of an association of nations in Washington, unless myriads of Christians, under leadership such as we have here tonight, shall breathe in living content. It is not a matter of external arrangements, of political adjustments and international agreements, it is a matter of internal changes. It is not reconstruction the world needs so much as it needs regeneration. It is a super-human work we must have. It is not a matter of human devising, of human statesmanship and diplomacy and leadership.

I covet every man and woman here to become what I call an apostle of reconciliation. "Blessed are the *peace*makers." I have heard many sermons on that text emphasizing, all of them, the word "peace." Some day I hope I will hear a sermon with emphasis on the place where I think Christ meant to put it, "Blessed are the peace*makers*." Those who take initiative, assume responsibility, dedicate themselves to sacrificial service for this great cause of promoting right understanding, right feeling and right action between the nations and the races.

The Fork of the Road

I think of this conference as called together to make a great success of the past. If we could make a great success of the recent past, our Centenary would go down through the ages as a present day evidence of Christianity. But even more, we are summoned here tonight before we separate to face a greater future. As I see it those of us gathered here tonight are at the fork in the road.

You ask, what is the choice we all have to make here tonight? It is a choice between contraction and expansion. We have either to do something greater than we have been doing or we will do something less. There is no middle ground. It is Christlike to press on to larger things.

Ours also is a choice between guiding on the past—if I may use a mili-

tary expression—and guiding on the future. Now surely we will not guide on the past that preceded the war. How small those beginnings. We will not guide on the war because there was too much dust, too many tears, and too much blood for us to see clearly. We will not guide on the recent post-war period with its depression and its doubts and its fears and its pessimism. Oh, no! We will guide on the future. There is something better than that. We will guide on His beckoning hand. It is a pierced hand, and the pierced hand invariably points to indescribable need and to limitless opportunity.

It is a choice, therefore, between atrophy and vitality. We are either to shrivel or we are to rise in newness of life tonight. It is a choice between smallness and greatness. Oh, those great days! Those lands of large dimensions! Those never ending vistas, those lifted heavens! May we not disappoint Him!

The Supremacy of Jesus Christ

Bishop Edwin H. Hughes
Boston, Massachusetts

Mr. Chairman, Dear Brethren and Sisters: Either Demosthenes, or Cicero, once said that when a man ceased to tremble before making an important public speech, it was a certain sign that he was losing his power. If the ancient orator was correct, I am about to make easily the greatest speech that I have ever delivered.

In the very deepest reverence and sobriety I ask every person who listens to me to lift his heart to God for His blessing on this closing message.

A Vision

St. Paul had a certain experience of rapture which, doubtless with a wise reserve, he kept to himself for fourteen years. He could not tell even then whether he had been in the body or out of the body. He knew only that he had been "caught up." Many of us have had similar experiences: and we are Pauline enough not to parade them until a vast reason overcomes our hesitancy and we bring them out of the sacred inner places to do service for the Lord.

I humbly confess to such an experience. It was on this wise: I was concerned for this Detroit meeting, appalled by my own responsibility in this closing session, burdened by much brooding and praying as I sought for earthly and heavenly suggestions. Between waking and sleeping so that I neither vaguely dreamed nor yet definitely thought, I had a vision of this place and this hour. We were here in the final session, friends of Christ gathered in His name and so having a right to claim that He would be in our midst. I recall no preliminaries. I was simply standing before you here—with an anxiety that had grown in my heart for weeks and had now, in the moment of final responsibility, reached the point of throbbing and breaking. I have no memory of any untoward attitude on your part. I was not so much afraid of you as of myself and of my overpowering obligation. So I stood here

and waited and waited with a timorousness that was, I think, not unworthy of the hour; with a holy hesitancy which you would not condemn and which God would approve.

As I waited thus, a strange and wondrous thing happened. Yonder door opened, *and Christ entered.* He moved like a benediction down the aisle—gentle, like the medieval pictures, but strong like the portrait in the first chapter of Revelation. My trembling heart felt that He had come because I needed Him, and because we all needed Him. The details of the meeting-place lost vividness because He was present. You were here still, but you no longer turned in my direction. I cannot recall that He looked at me, but He came and stood by my side. I had a confused and very humble remembrance of St. Gaudens' statue of Phillips Brooks before Trinity Church in Copley Square, Boston, and of Christ standing in the holy pulpit with His great servant; and I had, too, a grateful sense of comradeship with Christ and with all the ministers of His truth. I could think of but one prayer; and my lips dared not utter that. Yet my glad and solemn heart found itself whispering the words in the last chapter of Revelation—"Even so, come, Lord Jesus."

"Children"

I waited in eagerness for Him to speak, but He simply stood here for a glorious season as if His presence were enough. When finally He spoke He uttered only one word. Perhaps my vision ascribed the word to His lips because I had just been reading in some new book how Jesus in dealing with His doubtful disciples sometimes used a dear diminutive. I halt in telling what was His one-word message lest any of us, mistaking curiosity for reverent inquiry, shall deem it inadequate. He addressed us as He addressed His disciples by the Sea of Tiberias, the disciples still perplexed by a crucifixion that had not, for their faith, fully found its Easter. He gathered us, as He gathered them, into a family consciousness—simply saying as if in affection and appeal, "Children."

To me, as I tell it, and to you as you hear it, the word may come with a suggestion of anticlimax. Yet in the vision it was not so. It was rather as if He who bore the names Wonderful, Counselor, the mighty God, the Everlasting Father, the Prince of Peace, were revealing not only the eternal heart of love but even the slogan of every sacred crusade. It was as if we all saw God; saw ourselves as the sons of God; and saw the world filled with our brothers and sisters who still felt and lived as orphans. Somehow He changed this place into a world, and that into a family, this hour into an eternity, and that into everlasting life. He made His address to us a filial approach by us, and then He changed that into a program for mankind, and this room into a house of prayer for all peoples. He pronounced the word "Children" with an equal stress of affection and anxiety —somewhat as many of us have heard it pronounced by parental lips that speak to us no more; as if He would save us from some blunder or inspire us to some glory.

God Is With Us

I come out of the vision wondering at the mysticism that had conquered me, my eyes were moistened and my spirit both sobered and exalted. I knew that I had found the secret of this gathering; the secret of the com-

pletion of our present tasks; the secret of those larger things that we must keep on doing in Christ's great name when the formal period of our Centenary movement has been taken from the calendar. John Wesley, dying, said, "The best of all is, God is with us." John Wesley's church, living, must say the same; and it can truly live only as it wins the presence of Christ, who is forevermore our Immanuel.

It is needless to say that I have thought much on the vision. It has not only refused to leave my memory, it has insisted on relating itself to my plan of speech. In the earliest impression that it made on me, I found myself wishing that Christ had gone on to tell us His thought and will about the present period in our beloved Church's life. But later I found myself saying, in the language of John's prologue to his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God"—the meaning being that Christ Himself was the Word we need; and that, when we had received that Word, He could safely trust us to complete His message until it should go to the ends of the earth.

Nor did I feel that I dared to assume any right to lengthen His spoken message; to make myself even the holiest kind of an actor in representing Him in word or gesture. That seemed to border on sacrilege; to be an imitation of Christ far removed from Kempis' meaning and from a reverent longing to be like Him. But that one word of His, spoken to men who had toiled all night and had taken nothing, and whose faith in the risen Lord was mistier than the morning itself, opens to us everything that He said. It throws us back upon that plenteous gospel enshrined in the Book of our fathers' and mothers' love. Even as Christ has left us to finish His work, so has He left us to finish His Word; and it may well be that the work and the word are the same. But we shall indulge in worship rather than in blasphemy if we ask ourselves what the presence of Christ, vividly realized, would mean for this hour of sacred conference and for the later hours of the sacred task. His presence is our counsel. If we remain surely in that counsel, what must we think and how must we feel about the Centenary—its past and its future?

Our Successes

First: We cannot feel that His presence is wholly a chiding presence. The church that has done the most stupendous thing in planning and giving in four hundred years of Protestantism would not be likened by Him to the betraying Judas, or to the denying Peter, or even to the doubting Thomas. We had too much love to be called the first, too much courage to be called the second, too much faith to be called the third. We cannot think of Him as standing here and saying, "The Centenary has failed"; and what we cannot think of Him as saying we must not say ourselves. Men who are to be judged by Him for their words should use a vocabulary that is not shamed by the light of His face.

Yet He had a way of frank speech with His disciples. Some times He revealed to them the terrors of their earthly future, even of imprisonment and death. He promised them tribulation; and in it the good cheer and grace of One who had overcome. He would not now be the undiscriminating flatterer of the church. He would say, "I have much for thee in the way

of tribute"; and He would likewise add, "I have somewhat against thee."

In the days of His flesh His presence made evil uneasy. He is still set "that many hearts may be revealed," even to themselves. When He comes, doubtful people, with a past of shame and failure, still rush to their friends saying each, "Come, see a man, which told me all things that ever I did."

He Knows and Understands

He has known our personal problems. He who gathered a coin from a fish's mouth that He might pay His taxes would know something about our depressed treasuries; but He would not allow Zaccheus to claim that he was Lazarus in disguise! He who still stands over against the treasury would distinguish a nameless man's widow with her two mites from Ananias' wife with her one lie; but we cannot think that he would allow an able-bodied and prosperous man to shy by the temple-chest clad in widow's weeds borrowed for that particular occasion! He would sympathize with every Elijah after his contest with the priests of the financial Baal in his own nature; but He would not grant that the juniper tree was the final resort for his faithful ones. He would understand that the mighty wind of Pentecost must subdue itself to fit our trembling lives; but He would not permit us in the rebound and the stillness to lie to the Holy Ghost about our sacred pledges and so conspire to hold back a part of the price. The presence of Christ here, and in our church, will make all our covenants more binding. We may even find ourselves saying to Him, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Let us hope that we should so quickly come to our spiritual senses that He would not need to repeat the terrible gospel of the whip of cords and drive from the place of worship the thieves and money-changers. We must not gain a fragment of the world and lose the completeness of our souls. We must keep our passing pledges with the Keeper of the Pledge Eternal.

Nor would it do to give the impression that the books of Christ have only debit pages. It is very good to believe that He knows and honors that little child who broke her tiny bank for the Centenary altars and in her sweet and unconscious way began early to lay up treasures in heaven. He knows and honors that farmer who, hearing of the enterprises that waited for the payment of our pledges, mortgaged his land and kept his promise to the Most High God. He knows and honors that woman who, walking a lonely road and not being sure of the handful of meal, shared her little saving with the prophets of a new day and gave it for the nourishment of a starving people. He knows and honors that minister who tramped the weary miles and built the bank of God by country way or in the borders of a city's want, and then, when giving halted among his people, revived their lagging generosity by the story of their Centenary achievements and by the example of his own sacrifice. He knows and honors that old, old man who came through winter's snow that was no whiter than his own head and his own soul and left in his former pastor's hands fifty dollars for the Centenary work! The presence that blights the evaders, withers the pretenders, scorches the falsifiers, will surely bless that faithful army of confessors and martyrs who keep true

to the holy treasury and who will find that the Christ who stands watching there is committed to the everlasting remembrance of their gifts.

All this is somewhat individual and represents Christ's rebuke and praise for His modern disciples. But can we honestly avoid the feeling that to our Church as a whole He would speak His word of approval? The well-nigh horizontal curve of our giving shot upward, passed beyond the ceiling and started for the sky. The curve of our evangelistic success turned toward heaven, as well, and moved a bit nearer to the gates of God than it had ever come before. And all this was done in a time of war and in the following period of its reactions. In a day when railway systems staggered the Church marched steadily forward.

The Church Approved

On an automobile trip recently a very bright man, in the presence of his wife and sister and daughter, spent an hour in declaiming to me about the inefficiency of the church! When he had quite talked himself out I said to him, "What business are *you* following?" He replied, "The railroad business," only to meet the laughter of his own family! While the world mourned over declining markets the church gratefully recorded her advancing life. Counting unpaid and deferred subscriptions as losses, we may still say in Christ's presence and with His approval that what we did made Chaplain McCabe's call of "A Million for Missions" sound like the cry of an infant church; and that our actual accomplishments, with all possible discounts would ten years ago have been deemed the prophecies of a wild and fanatical heart.

In a period when kingdoms fell and royalty was routed, in a period when republics went into a melting-pot to emerge at length in a map-making surprise, in a period when scarcely a political leader of the war remained in his seat of power—in the most doubtful and difficult and delicate and dangerous period that the modern world has known, our branch of the holy Church registered the largest figures that had been reached in nineteen centuries of Christian history. Who can believe, then, that if the Christ of the vision be before this gathering and before our church, His primary attitude would be one of rebuke? We may well believe that He would say, "Children, you have done well, if you have not done your best. Come, we will go onward together."

Enlarging the Place of Our Tent

Second: But we cannot feel that Christ would be here alone. He would come because we were here! and then others would enter inevitably because He was here. Often when we see His ministers, we see, too, those whom they represent. One man suggests Boston and New England; another, Chicago and the Central West; another, San Francisco and the Golden Pacific; and in company with yet another we see the Orient and its multitudes. These sectional and yet glorious representations we carry with us as we come. It is even so, only most so, with Christ. He would not stand here before us alone. His New Testament knows no "solitary religion." If at first we "saw no man save Jesus only," directly we would see all men because we saw the Son of Man. We stand for limited constituencies; Christ stands for humanity. In that representative capacity the Lord gets to Himself

many minor partners. Lincoln always brings with him the dusky company of the millions whom he set free. But in His representative way Christ rubs out all racial sectional lines and becomes the Saviour of Mankind.

The presence of Christ would inevitably change our questions about the Centenary and its continuance. Our inquiries would be enlarged. Up to a certain point our little partisanships and our narrow loyalties have their right. Being as we are, we must ask, what is the Centenary doing for New York, with its polyglot voices, its teeming and growing millions, its heroic outposts standing as the moral frontier of a changed America? What is it doing for our rural work; for besotted settlements where the light of God burns dimly, and where gossip seems to defeat the gospel; or for those splendid farming sections where as good men and women as could be found on earth are being supplanted by those who know nothing of a free and personal salvation? What is it doing for those new regions in the West and Northwest and Southwest, where life is still plastic and where God gives us a chance to fashion it, even as the Pilgrims of Plymouth fashioned life for a long and glorious period? We might even rush off into prejudiced comparisons and contrasts and come to unworthy wrangling over appropriations.

But the presence of Christ will compel us to see the Centenary in its vastness rather than in its fragments. He would make this room the hill near Bethany, and His gesture would be toward a world. He would sweep us out to universal estimates. He who went to Nazareth, where He had been brought up, that there He might preach His first sermon, and He who had a pathetic yearning for the lost sheep of the house of Israel would understand local and racial loyalties; but He would not call any man a Good Samaritan who declined to aid all battered travelers because a man from his own town had failed to receive equal aid under somewhat similar circumstances of need! He would say, "Children, we must not sacrifice the Father's house in an effort to enlarge or beautify the corner of the room where we dwell!" His presence would restore to us a world-consciousness. He would lead us back to His condensed gospel—"God so loved the world." He would lead us forward to His commanded gospel, "Go ye into all the world." Before this all petty excuses would be withered; all provincial moods be banished. The din of our selfish solos and our neighborhood songs would be silenced by the sounding of the Seventh Angel and the "great voices in heaven," "The kingdoms of this world are become the Kingdom of our Lord, and of His Christ, and He shall reign for ever and ever."

Unified Through Christ

For that is precisely what must happen when we stand near to Christ. Our petty local kingdoms are gathered up into His one kingdom; our little temporary rulerships into His everlasting reign. We might see four Greeks as just themselves; but Jesus sees them as parts and prophecies of a redeemed world. Perhaps He is having the same problem with some of us that He had with His first disciples—to save us from becoming victims of a provincial religion, the dwellers in one narrow door-yard. In Him is neither Greek, nor Jew, nor Barbarian, nor Scythian. *He* "is all and in all," and, therefore, *they* are one. When He comes, they all come.

We may well hesitate to make all this more vivid and concrete lest the vision of it overpower our hearts. Christ has always "many things to say unto" His disciples and still withhold much because the disciples are not equal to the revelation. But if we keep Him with us long enough our capacity for His revealed wonders will grow and grow; and this city of our gathering may be ordained of Him as the developing-place for His chosen leaders. Here for three days the bush has burned for us without being consumed. Here God has given us the vision of the afflicted peoples of the earth, and from this place He sends us forth to set them free. But for us Egypt is everywhere and Israel is the world. Hence the message of Christ will be given to us not by a procession of words but by a procession of peoples. When He says "Children" He speaks *to* us; and He speaks *of* them. If He abides with us for a while He will make all races the guests of our hearts. The list of delegates will be miraculously enlarged. They will come from the East and the West and the North and the South and sit down here in His kingdom with us. If we ask them for their credentials, they will show us documents written in crimson like unto Calvary's, and their credentials will be the sure signature of Christ. They press to the doors, even as He came. They say to us, "Sirs, we would see Jesus." While He is in company with us, we cannot send them away. If we should, He would go with them; and we should have the tragedy of a Christless meeting and a Christless church.

A Cloud of Witnesses

Swing open the doors and let them enter! The King comes with His hosts! "Lift up your heads, O ye gates!" These who come with Christ *are* His message. When He said "Children," He included them with us. All of them are speeches of Christ, but we cannot hear them unless we have learned the idiom of Pentecost. This room becomes like a mighty Jerusalem with ample streets. Those whom Christ represents, the "inasmuch" people from the wide world, throng hither to become the living commentaries on His message.

They come from the ways of our own cities, men and women caught in the terrible visibles until they can scarcely see the Invisible; sojourners in Babylon who long for Jerusalem; dwellers in brick so high and close that they do not easily see the trees in the garden of God.

They come from the remote places in our own country, from mouths of distant mines, from stretch of far-off deserts, the vanguards of new civilizations, the soldiers of God at the outposts, the advance interpreters of Christ in a lonely land.

They come from Castle Garden and Ellis Island and from those terrible reservoirs of humanity into which flow the immigrant tides—men and women who have fled from oppression and poverty to God's country and who long for the faces and voices of God's people as certificates that they have not been routed to the wrong place.

They come from the more pleasant regions, from suburbs and villages where clerks have builded their homes on the installment plan and where they must bring in the Church and the Gospel in like fashion so that directly their homes and sanctuaries may return with usury the treasures of gold and of human life for the service of our Lord.

They come from Europe—men and women from the shadows of an oppressive militarism and from the near memory of a quadrennium of terror and blood; little children to whom milk would be as nectar and bread as manna, holding out wee hands of piteous appeal and asking that our reconstruction millions shall be used to rebuild their shaking bodies and to give them a chance to creep to the compassionate arms of Christ.

They come from Mexico—dark-faced people with their quaint courtesies, held back by superstition, halted at Guadalupe when they should go on to Golgotha; our close neighbors in geography, our closer neighbors in the love of the Saviour. We do not propose to make war against them in the name of any oil kings in the United States.

They come from the Philippines—a host of friendly and smiling faces—people physically freed by Admiral Dewey's guns, intellectually freed by the educational missionaries from America, even by the public school teachers, many thousands of them already spiritually freed from bondage to relics and friars because they have heard the liberating truth of the Son of God.

Christ Is Universal

They come from Japan—agile seekers for the world's trade and for Oriental rulership; shrewd eyes that see everything, but polite eyes that stare at nothing; perils, if they get the crude and coarse power of our civilization without getting its redeeming Author; possibilities, if their leadership of the yellow races comes itself under the leadership of the Lord, who, being Oriental, is still universal.

They come from Korea, feeling their way out of the "hermit" fastnesses into the social life of Christ, bearing the pathetic despair of their own nationality and seeking for a kingdom that cannot be moved, and wondering whether their true King is not deified more truly than the conquering monarch of an earthly government.

They come from Africa—sable millions from the land where Livingstone lifted emaciated hands toward the Christ of the presence and said, "My Jesus, my King, my Life, my All, again I dedicate myself to Thee"; where Burns and Camphor made themselves meet for the fellowship of martyrs and left white tombstones to mark the highway along which Ethiopia stumbles with hands out to God.

They come from China—slaves of a long and drowsy past, their eyes on the tombs of their fathers until such time as the Babe of Bethlehem shall turn them to the cradles of their children; yellow hordes, if they be captured by the militaristic devil, golden throngs, if they be marshaled by the Prince of Peace; China, looking outward for an earthly rescuer, and not yet knowing that her safe citizenship is in heaven; a giant groping toward Christ, who alone can be trusted with an awful power. You talk of sleeping China! God pity the world if she is wakened by anything but the "whisper of Christ"!

They come from India—turbaned and robed and veiled, and waiting in a poor and hungry life for the wedding garment of the great feast; her fragmentary life domineered by millions of gods and by several nations, until it shall be gathered up into the unity of the King of kings and Lord of lords; her lines of cruel

castes waiting until they shall be blurred and then erased by the pierced hand of an impartial Christ.

These multitudes are the speech of Christ. If He comes here, He will bring them as His message. They are the themes of His judgment day. They are His thirsty ones, His hungry ones, His lonely ones, His naked ones, His sick ones, His imprisoned ones. They are our peace or our confusion, our shame or our praise, our condemnation or our salvation—the tragic reminders that we have forgotten Christ, whom they represent, or the glorious witnesses that when we found them we found Him who identifies Himself with all humanity and who lifts us out of our personal selfishness and our parochial narrowness into the light and life and love of the World's Redeemer. His one-word message gathers them all into its meaning. They and we are His "Children." He brings them into our fellowship and declares that He cannot stay unless they stay; and that if we receive Him we receive them, and that they and He shall go no more out forever.

The Parable of Detroit

But the revelation of the Christ of this presence is not yet completed for us. We came here because we felt a further and deeper need. Do not accuse me of overdoing a geographical figure of speech, if I say that Niagara was our Bethlehem, where we brought our early worship and gifts; that Columbus was our Caesarea Philippi, where we confessed Christ as the Son of the living God; and that Detroit must be our Calvary, where once again we shall sink into a great sacrifice compelled by the dying love of the Cross. The story that Constantine, the first Christian emperor, saw a cross in the heavens marked "By this sign you shall conquer" may be mere tradition, but for us and for our church it must represent the supreme and present reality. The sign of our conquest is the cross. Ere the army of the Lord can conquer, it must march by Calvary and then carry the message and meaning of Calvary into all its battles.

This city was not selected for our meeting-place because of its interesting and suggestive history. There was on the part of the committee no study of suggestive historical parallels. Yet Detroit gives us both a commercial and a patriotic parable for work. We began at Niagara, where God established His mighty wonder, where unharnessed waters roar down to their white and foaming annihilation. Now we are at Detroit, whose waters pass back again through the heart of a lake to the glory and inspiration of the Great Falls; but at Detroit where power gets harnessed to great enterprises and is sent out to pull heavy burdens over all the highways of the world. At Niagara we may see in the mist the glorious rainbows of God's promise; at Detroit we may see the form of the fourth in a thousand furnaces and behold the Son of God as He lays claim to the glorious dust of commercial life.

There is an historical parable also. This soil has been held by the Indians, by the French, by the English, by the Americans, by the English again, and finally by the Americans. Hither came La Salle, of splendid fame. Here Cadillac built Fort Pontchartrain. Here in 1770 the English took possession; and here in 1763 Pontiac and his red followers laid siege for five months, while hungry and stubborn Britons refused to yield. Here was consummated the final act

of the War for Independence when in 1796 the English abandoned Fort Renoult and left the United States in possession—to be shaken once in the War of 1812, but to be finally recovered in 1813 to be held forever and forevermore!

Christ Pleads for Spiritual Alliance

The years have united all the nations that have held this soil, bringing us into a grand partnership. Today Christ stands with us in Detroit, pleading with us to make an everlasting spiritual alliance with Indians, and with French, and with the British subjects in Africa and India and everywhere, so that here we may help to promote the internationalism of our Saviour's heart. We put it mildly when we say that what the Britons and the French and the Americans say will have some weight in the Washington Peace Conference.

But these commercial and national victories have not been won without nameless sacrifices. The market-place has its own cross; and the majestic city represents many thousands of spent lives and millions of days of hardship and of toil. It is even so with our national progress. Over yonder on Lake Erie, whose waters wash the near-by beaches, Commodore Perry on a September day in 1813 illustrated his middle name of "Hazard" and gave battle to the British fleet. The hostile fire was concentrated on the flagship "Lawrence," until Perry carried his emblem to the "Niagara." After three hours and a quarter of battling he forced Barclay to surrender the British flagship "Detroit." Then he sent this thrilling message to General Harrison, "We have met the enemy and they are ours." Yet Calvary that day floated on the waters; for 123 American men died or were wounded for the Stars and Stripes or sank into the waves of a glorious sacrifice. Our Commander, having spoken to us His one-word message, waits for us here to conquer the fear and selfishness of our own hearts and to say to Him truly, as representing our branch of the army of the Lord, "We have met the enemy and they are ours."

New Calvaries

Ere all these lower conquests were made, men found their minor Calvaries; and ere we make our higher conquests, we must make acquaintance with the higher crosses. The Saviour who died on the tree will not tell us that we have fully followed His footsteps up the mount of suffering. Measured by former accomplishments the Centenary seems great; tested by Calvary, it seems small. We need not recite those figures of average by which the per capita weekly giving of our people is made to appear so pitiful. The simple truth is that the Centenary is only a start in the giving that is worthy of Calvary.

In the presence of the Christ of the pierced hands, we must not overstate our plea of industrial depression. We are still the great creditor nation of the planet. The flood of the world's gold has flowed into our treasury. Our savings bank deposits continue to mount to unbelievable figures. Many of our losses are fictitious; the most of our gains are real. The vision of Calvary will not justify giving that goes up for everything else, including our own support, and giving that for the Centenary turns toward the depths. God save us from that speech of folly that hints that the gifts of our great campaign went beyond the standards of Christlike expectation!

We have not yet reached the noontide of generosity. It is still a far, far cry to that afternoon hour when the Christ on the Cross said, "It is finished." It may be that when He calls us "Children," He gently implies that in our gifts for His holy work we are still in the kindergarten or primary department of His wondrous school.

Let me illustrate what I mean. Please do not misunderstand me. The Laymen's Missionary Movement, judged by its giving into the treasury of God, did lasting good in the church. Its representatives came to San Francisco and opened their campaign with a banquet at the Palace Hotel, said by British tourists to be one of the ten best hotels on the earth. In those days, before high prices came, it was a $4.00 banquet. We had cut glass, linen napkins, beautiful flowers.

All of the speakers were laymen save one. I happened to be the only clerical speaker, and I came last.

There was a little of this attitude throughout the evening: "You preachers are very good fellows, but you are idealists and dreamers. You have been toying with this missionary dream now for two or three hundred years, and we laymen have come, and we are going to bring in *efficiency*."

Did you ever hear that? All I have to say is, when you do what my father did, keep three sons in the university on twelve hundred a year, you can come and talk to him on "efficiency."

Now I am not mad, "most noble Festus."

When directly my turn came to speak, I made up my mind that in an adroit and smiling way I would say something for my profession! I walked out on the thin ice and had a good time. I told them how glad we were that reinforcements had come.

There was a time when the ministers of the United States of America were standing almost alone in their pulpits, talking about the liquor traffic. Directly the scientists and economists all found out we were right and got up in the pulpit with us, and came pretty nearly claiming the victory of which we were the pioneers! So I told the laymen how glad we were they had come to help us bring the world to Christ. But I said to them, "This world is not going to be redeemed by a four dollar Palace Hotel banquet. Cut glass is not sufficient, and expensive flowers do not have enough perfume to sanctify the life of the world. If we are going to bring this world to Jesus Christ, every last man of you here must go down into his Gethsemane and climb up to his Calvary. There was no easy way for Him. There is none for us."

It may be that by that word "Children" Christ would gather us all to the foot of the cross that reveals the Father's love—the Lamb slain from the foundation of the world, and the Lamb still slain, and the Lamb to be slain even to the end. He might not speak of the cross because He *is* the cross. Perhaps His message might come somewhat as we have it in Holman Hunt's picture. The Master stands in the Nazareth carpenter shop at the end of a toilsome day and extends His arms in sheer weariness. The light casts His shadow on the wall: and Mary, his mother, standing without, cannot see Him, but sees there the shadowed form of the cross. The angel's prophecy has an advance meaning, and the sword moved near to her heart. Perhaps Christ here will give the call of the cross without words, but with the outstretched and

wounded palms. The shadow of Calvary falls on this sacred hour. The Christ of the presence is the Christ of the Cross.

But Calvary will not only touch us with a sense of example, but likewise with a sense of gratitude. One of Charles Wesley's hymns, unhappily abandoned for a time, but now being recovered to frequent use, states this fact in a piercing way:

He left His Father's throne above
So free, so infinite His grace!
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free,
For, O my God, it found out me!

Once on a Good Friday I quoted that whole hymn to a Roman Catholic woman and noted reverently how the wondrous sentiment of sacrifice made her lips tremble and her eyes moisten.

A Prophecy Fulfilled

Some of you will recall in a blessed pathos how Bishop Bashford stood in the Niagara meeting, his own shoulders stooped with the weight of the cross and how between the paroxysms of coughing he declared that, if the Centenary program were brought to victory, some of the men in that room would have to give up their lives for the enterprise of God. His prophecy returned upon himself and upon his bosom colleague, Bishop Lewis. Tonight the dust of each rests in an American grave. Together they toiled up their Golgotha; and when they reached the summit of suffering they entered the company of Moses and Elias, and saw the radiant face and the glistening garments of the Saviour. God turned the Mount of Calvary into the Mount of Transfiguration. Speaking gloriously earthwise, we may well say that the Lord will do this great thing for our beloved Zion. The perpetual transfiguration always comes after Calvary.

One night in Central Church, San Francisco, they were having prayer meeting. The subject was this question: "What scriptural character would you like to be if you had your choice?" One man would like to be Abraham and start the whole program; another man would like to be Moses and be a great law-giver and a great general and a great statesman; another would have been very glad to be Isaiah; and another would be glad to be John the Baptist; another John the Apostle and lean on Christ's breast; and another St. Paul, and break the bonds of a provincial religion and give our Faith its world-wide application.

So they went on. Directly one of the greatest railroad men in the world's history arose in that meeting and said a surprising thing, perfectly piercing in its eloquence. He said;

"Brethren and sisters, as I feel just now, I would rather be Simon of Cyrene, carrying the Cross a little while for Christ."

It is all too reverent and wonderful for anything that resembles climax. I must not offend you and insult Him by trying to lift words to the height of the mountain of love. That poor servant of the Lord who was commissioned to speak in this last hour asks for no greater privilege than that he may move from sight and may leave the Christ of the presence in the clear vision of our church. If we and all our colleagues see Him as He is, the Centenary program is assured; and the succession to the Centenary will show the increasing wonders of His grace and love. Our Calvary

becomes our Bethany. Our commission is, "Go and discipline all nations"; our assurance is, "I am with you."

Let us unite in prayer.

PRAYER

Our Heavenly Father: If ever we knew how to pray as we ought, we feel that we do not know just now how to pray like that. We treasure to our hearts this moment that great promise in the book of our fathers' and our mothers' love, that declares that even when we pray the Holy Spirit helpeth our infirmities, making intercession for us with aspirations that cannot be uttered.

Holy Spirit of the living God, brood upon us now. Brood not only upon this assembly here within these walls so broad and yet so narrow, but brood upon the millions of men and women and children whom we represent. Oh, Jesus, pass this way tonight. May we hear the footsteps of our Redeemer as He comes to visit with us and to give us the message of His own heart and love. So much have we heard, Oh Lord, in these few days, when the bush out of which God speaks has been burning before us without being consumed, that perhaps our minds are confused and our hands a bit unsteady. But we bring our hearts and our minds to Thee, and our hands as well, and consecrate ourselves to Thy holy purpose and Thy sacred tasks.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty and dominion and power.

Our Father who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those that trespass against us; and lead us not into temptation, but deliver us from evil, for Thine is the Kingdom, and the power, and the glory, forever. Amen.

The grace of our Lord Jesus Christ be with us all evermore. Amen.

Lead On, O King Eternal!

Lead on, O King Eternal,
The day of March has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might.

Ernest W. Shurtleff.

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